

The Argument vpon the second

Epistle of the Apostle Saint Paule to the Corinthi- ans, by Des. Erasmus of Rotterdame.



After that Sainct Paule hath at the beginning of this epistle somewhat spoken of his great troubles and afflictions which he had suffered for Christes gosselles sake, declaring that in al them god was his comfort, first he sheweth the causes why he came not agayne to the Corinthians, as he had in his other epistle promised. And straight after that, bringeth agayne in fauour with þe Corinthians the haynouse fornicatour, whom he by his former epistle had commaunded to bee giuen ouer to Satan, desiring them louingly to receiue hym vpon his amendment, whom they had banished for his offence. And this in maner is all that he doth in the firste and seconde chapter. Then reherceth he his greates laboure in preaching the Gospell, by the waye checking and reprimandng other falsse Apostles whiche seeking for theyr owne aduantage and glorie in all tynnes and places, allured men to Moyses lawe, whiche they in such sort laboured to myngle with the lawe of Christe, as though without it, there were no hope of saluation. And therefore preferreth he the lyght of the gospell before the shadowes of Moyses lawe, exhorting them, not to the ceremonies of the lawe, but to be vpryght of conscience, and to leade a chrystian lyfe, shewing in the meane season, how without corruption he had preached Christes gospell, and what miseries he had suffered for the gossels sake in hope of heauynly reward. And beside this declarerth, in what poyntes chrystianitie specially standeth. Of all whiche matters Paule entreaterth in the latter ende of the seconde chapter, and in the thirde, the fourth, fyfte, and in the begynnyng of the syxte. For in the rest of this chapter, and in the begynnyng of the nexte, he exhorterth them to knowe theyr owne dignitie, and the holines of theyr profession, willing them to absterne wth all diligence from the companye and vicious life of poyntins, as men with whom they had nothing to doo: fourthly he mollifieth the sharpenes used in his former epistle, prayng theyr obedience, for that they in all poyntes obeyed his epistle, not withstandyng the sharpe expressions thereof: reioysing, that the best heauynes, wherein he had caste them by his letters, had made both, that is to wete, the Corinthians ~~and hym~~ ~~and~~ ~~as~~ ~~men~~ ~~are~~ ~~made~~ ~~to~~ ~~be~~ ~~when~~ ~~they~~ ~~by~~ ~~bitter~~ ~~medicines~~ ~~are~~ ~~restored~~ ~~to~~ ~~health~~: fyfely he prouoketh enerye one of them, as well by the example of the Macedonians, as by dyuers argumentes and recordes of scriptures, to bestow according to theyr abilities, and as their good wyll was, some thyng towarde the reliefe of the sayntes, that were at Hierusalem, remembryng that he by Peter was commaunded so to doo, for þe same purpose sending thither Titus with a companion, whiche was (as the more parte doth suppose) Luke, whom he commendeth vnto them: and thus dothe Paule in the viii. and in the ix. chapter. Specially the falsse apostles, whom in his other epistle he but playnly checked and taunted, he in this playnly & openly

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Eproueth, which both prouid a high esteeme vpon the reuerent and dig-
 nities of apostles, bringing Paule into disscipline, saying þ he was but a base per-
 sone, as which vbled thomabers craft, and that he was rude, and vdrained: &
 belyde this oft tymes was songed, and beaten. Against them Paule defendeth his
 authoritie, declaring that at all tymes he had an apostles power and autority,
 which yet he woulde not vse to other mens payre, as some did, but only to the
 comoditie of his hearers, & the glozy of Christ. Then because he was compelled
 wim what to boast of himself, he desireth them first to beate with his foliweness,
 & then first he maketh himself equal with the chief apostles, and by an by setteth
 himself before them al, & that for many causes, eyther because he more enlarged
 the Doctine of þ gospel, or els because he only taught the same freely, as which
 was nether by him self, nor by any of his chargeable to the Scholars: or finally
 because he had for the gospels sake suffered more persecution than any of them
 al, coumpting such miseries and troubles as matter to gloze vpon, for þ which
 ether thought him more to be despised. After which of an humble & lowe mind he
 confesseth his rudenes and barbarousnes in language, but yet knowlage and
 learning taketh he vpon him, lest they myght in hym for this finde any lacke.
 Finally because the false apostles among the simple people made greate creakes
 of fained visions of angels, Paule sheweth them a verie notable and a true vi-
 sion, as who was taken vp into the thyrde heauē, and was there taught such
 thynges, as passed all mannes capacities: and of these thynges intreateth he,
 in the, i, ii, & iii, chapter. Seventhly, lest through false apostles they myght fall
 agayne into theyr old vice, he sheweth that he purposed to se them agayne: & stones
 with threateninges warning them, not to be founde such in theyr ordze of lyfe,
 as therby he myghte be compelled, by vsing extremitie, to be vnlke hymself:
 or els, lest, as he was compelled vehemently by letters to wyte vnto them,
 to myght he being present, be compelled to vse his autoritie, other wyse than he
 had done in tymes past, when he myght haue lawfullye done so. And this
 doth Paule in the latter ende of the, vii, chapter, and in the xiii. The
 greke titles declare, þ this epistle was sent from Philippos
 by Titus and Lucas. But the byese argumentes which
 are found in latine booke, without any authors name,
 recorde and testifie that it was by the same messan-
 gers sent from Troas, for of this place
 Paule maketh mention in the se-
 conde chapter of this
 present epistle.

The ende of the Argument.

The

The paraphrase of Erasmus vpon the second Epistle of Saint Paule to the Corinthians.

The fyfte Chapter.

Paule an Apostle of Iesus Christe by the will of god and brother Tymothee. Unto the congregation of god, whiche is at Corinth wher all the sayntes whiche are in at Achaia: Grace be with you, and peace from god our father and from the Lorde Iesus Christe. The tenth;



Paule an ambassadoure in Iesus Christes behalfe, authorized by god the father: and Tymothee, in religion my brother, and fellowe in office: unto the christian compaignie, not of them onely, whiche are at Corinth, but also to all the sayntes, that thoroowe the whole countreie of Achaia (whereof Corinth is the heade cite) dooe faythfull seruyce to Christe: Grace wythe wee bid to you, peace, and conoord, by the free gyfte of our Lorde Iesus Christe, and God his father, whiche is also father to vs all.

Blessed be God, (the father of our Lorde Iesus Christe) whiche is the father of mercy and the God of all comfort, whiche comforteth vs in all oure tribulation, inasmuch as we are hable to comfort the which are in any manner of trouble, wth the same comfort wherewith we our selues are comforted of God. For as the afflictions of Christe are plenteous in vs, even so is oure consolation plenteous by Christe. The tenth;

With all good and luckye wooordes, blessed, magnified, and prayled be God, the father of oure Lorde Iesus Christe, the very fountayne and autoure of all goodnes, no fearefull God to the righteous and godly, but one of whom all our comfort cometh, whiche ceaseth not to albe and comforte vs by his mercifull fingers in all suche troubles, as maye any wayes befall vs, whiche he doothe not onely for our sakes, lest we myght happely through vehement persecution fall from hym, but for your sakes also whiche as through oure troubles, for y^e loue ye beare to warde vs, are in greate heauinesse, so are ye for oure reliefe, and easie, gladd and ioyfull: and by our example in hope of goddes healpe manfully continue in suffreyng persecution and troubles, standing in a sure truste & confidence, that as god, which as ye se, albed and strengthened vs bringng oppresed wth miseries, and wellnogh deade, so wyll he in your troubles healpe and succour you, whose goodnes is suche, as wyll accordyng to oure temptacions measure his mercifull comfort. For loth we suche afflictions, as we suffer and endure, for Christes sake: and as Christe gaue example, knowyng this, that y^e more greuous tormentes he suffered, the more comforte and honour is he in. And the greater tormentynges we lykewys for his glory suffered and a bode, by his meanes so muche more plentiously hath god relieved vs, being deliuered out of trouble, to the intent ye should lykewys stande in hope and lobe for that whiche ye see alreadye doone in vs.

The paraphrase of Erasmus byok the. ii. Epistle

The first. Whether wee bee troubled for your consolation and health, (or whether wee bee comforted, is for your comfort and saluation) whiche saluation sheweth yre power in that ye suffer the same afflictions, whiche we also suffer: or whether wee bee comforted for your consolation and saluation, our hope also is stedfast for you inasmuch as we know how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation.

Therefore whether wee bee troubled with aduersities, that doeth god to encourage you, and for vs so to be, is to your wealth an expediente meane, that ye beeing thorough our example strengthened, may stoutly abyde even the moste extreme violence, that maye be laied vpon you, whose sufferance albeit be paynfull, yet is it verie hollesome: or els yf we be refreshed, so that the flame of persecution be paste and alayed, euen this doth god also, intending by relieuyng vs to refresh your courages, lesse ye myghte wyth sorrowe and payne faynt and despayre, but rather vpon a remembraunce, how there is a chaunge from sorrowe to pleasure, ye myght likewise bee habile to suffer suche troubles as wee dooe. And to bolde in greate hope are wee that ye wyll surely dooe so, that ye maye bee also of our ioyes partakers hereafter, as ye are alreadye partakers of our afflictions: and as ye were heretofore sorre for our afflictions, so shoulde ye now reioyce of our deliuerance, spnce it is meete and conueniente that frendes and louers shoulde bee in lyke condicion of paynes and pleasures.

The first. Wherbyen I woulde not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For wee were grued ouer of measure passing strengthe, so greaue that we despayred euen of life. Also we receaued an anuere of breath in our selues, that we shoulde not put our trust in our selues: but in god, whiche raised the dead to lyfe agayne, and which deliuered vs from so great a death, and both deliuer. On whome wee trust that yet hereafter he wil deliuer by the helpe of your prayer for vs, that by the meanes of many occasions, thanks maye bee giuen of manie on our behalfe, for the grace giuen vnto vs.

And perfectly knowe I, ye woulde much more reioyce, yf ye thorough lye wiste, howe vehement a blast of persecution happened vnto vs in Asia. For there suffered wee afflictions aboue al measure, as which were more vehement than our strength was habile to beare, by reason wherof we were broughte to that poynt, that we despayred of our life, as utterly unable to suffice so manie and such extreme troubles. Yea and of such violence was that persecution, that not onely other despayred, howe we shoulde bee habile to indure them, but euen myne owne mynde vpon distrust conceaued of my strength, had euen death present, so that my hearte gaue me to looke for nothyng, but for my last daye. To which extremitee it pleased god we shoulde be brought, because we shoulde in our owne strength put none assaunce, but trust to his helpe, which is commonly most wont, the to be at hand & to succour, whe al worldly aides most disapoint vs and fayle, whiche when his pleasure is, not onely deliuereth y oppressed fro the iopardies of death, but restoreth also suche as are dead to life agayne. As for any thyng then that in me was, euen than dead was I, and destroyed, from whiche death yet god than deliuered, and dothe euen now still deliuer me, of whome also I stande in suche a confidence, that he wyll hereafter deliuer vs: specially yf ye helpe me with your prayer to procure and obteyne the fauoure of god, to the intente, that as we were saued by the wyshe of many, and for the weale of many, there may diuersly by many men, for our deliuerance, thanks be giuen to god, that it maye appeare, that this benefite of god in my deliuerance is not onely bestowed vpon me, but vpon al suche as haue good thereby.

of Saint Paul to the Corinthians. Cap. fol. xlv.

For our comfort is this, even the testimony of our conscience, that in singleness (of heart) and godly purpasse, and not in fleshy wisdom, but by the grace of God, we have had The text.
our consolation in the world, and in most of all to your wards. We write none other things unto you, then that ye crave, and also knowe. Ye and I trust ye shall finde us unto the ende, euen as ye haue founde us partly for we are your comfort, such as ye are ours in the daye of the Lord Iesus.

Where not this, as touchyng my selfe, I haue in my owne breste, wherewith to comforte me sufficientely in the middes of my troubles: yea and to make me reioyce and to gloze: that is to wete, my conscience, whiche is witnesse, and pryncy to this poynte, that we neuer laboured in the ministerie of Christes gospel, sekynge for any ganyng by auancing our selues in worldlye wisdom, as among you some doo, but taught it with all simplicitie and godly puritie bothe in all Grece, and specially among you, for whose sake albe it we haue suffered suche greate thynges, yet neuer looked vore for, or tooke any rewarde at your handes, lest some myght take occasion to thynke, that wee for our advantage so muche sought vpon you. And this muche haue I sayd, not arrogantly, but as þe trouth is. Noz boast we this other wise of our self, than ye haue hadde experience of, for neuer founde ye vs other, than suche as wee saye we are by these letters, which ye craue, noz make we our selues other in wordes by wytyng, than wee among you shew oure selues in dooynge. yea and I truste more ouer, that of what sorte ye haue hitherto partly founde vs: suche shall ye alwayes finde vs hereafter: that eche of vs maye glorie of other. If ye lyke thankfull and apte children on your sydes in godly lyfe and deedes; bee lyke vnto your father & teacher, as I haue in al pointes bene vnto you goddes true messenger. Lette them in the meane season bothe themselves neuer so muche among me, that disdaine at me; as an outcaste, and one in afflictions; yet certaynely, when the Lord shall come, beefore whome paynted coulours shall nothyng setue, then wyl I reioyce of you, whom I haue wonne vnto Christ, then shall ye also glorie of me, whome I nothyng taughte but Christes trewe doctrine.

And in this confidence was I muche firs to haue come vnto you, that I might haue The text.
had one playfure more with you, and to passe by you into Macedonia, and to haue come agayne out of Macedonia vnto you, and to bee led forth of you towardes Ieruse. When I thus wote was muche did I þis lightenes? Or thynke I casually those thynges which I thynke that with me: Woulde bee yea yea, and naye naye. God is farthefull. For our preachyng to you was not yea and naye. For Goddes sonne Iesus Christe whiche was preached among you by vs (euen by me and Siluanus and Timothyus) was not yea and naye: but by hym it was yea. For all the promys of God, by hym are yea: and are in hym Amen: vnto the glorie of God thow he. For it is God, whiche hath us with you in Lyche, and standeth by vs, and hath anointed vs, whiche hath also seales vs, and hath given the earnest of the spyrte in our hartes. I call God for a record vnto my soule, that for to fauour you with al I came not any more vnto Corinth. Not that we be lodes ouer your sayd, but are helpers of your ioye. For by faith ye see.

And vpon confidence of this my bryght conscience, and hope conceaued of your increase and furtheraunce, occasion had I, and minded befor this tyme to visite you, thereby purposyng to do you double pleasure, both by mine epistle bytte, and also by the waye after with my presence. For my purpose was to see you as I went into Macedonia, and agayne in my retournyng from Macedonia, to come vnto you, as I promised in my other epistle, and thence to be ledde and brought furthe by you into Ieruse.

The paraphrase of Erasmus byon the. ii. Epistle

But in the meane season some wyll thinke, since I this wyse mynde to doo, whether it came of lightnesse, that I chaunged myne intente: as whether I perfourme not that of any wooldly pollicie, whiche I once purposed to doo, in this altering my minde, as occasion serueth. So not so, but for good considerations and aduisedly folowed I not mine owne desire, because I wel vnderstode that it was for your wealt more expedient to doo otherwise, that by deferring my returne, some of your congregation myght be amended, whome I would not see in theyr vncleanesse: in this poynt alwayes constaunte and lyke my self, that I at all tymes seche your weale, so that in this behalfe I neuer wauer, but alwayes dooe that, whiche shall bee for your piosite, and alwayes shonne that, whiche I thinke vnprofitable for you, not because I thinke it lyeth in vs to perfourme almuch as we purposed, but because we know, that god becomurth not, by whose healpe our woordes, wherewith wee preached vnto you his gospel, wauered not, but was at all times like it selfe. For wee preached not vnto you wooldlye and carnall matters, but taught you a weightye, effectuell, and an vchaungeable doctryne: constantly, and after one sorte, bothe I, Siluanus, and Timothie, that is to wete, that Iesus Chaille is the sonne of God, whose name was not among you vneffectuall, but mightye and full of powere, not by oure strengthe, but by his free gyfte. Vntill this time haue ye receaued the gifytes of the holys ghoste, possessing them, as an earnest peny, and as surethall ye bee of suche thynges, as are in tyme to come promissed, for al thynges, that are promissed, are through hym sure, and out of all doubte in hym, to whome this glorie is deuoe. Neyther are these oure promisses, whiche were layd befoze you, and shewed you of, but god is the chief geuer of the, we are only ministers and messaugers. So that to his glorie maketh it, yf that whiche wee preache in his name bee founde trewe and effectuall. Besyde this, whertras wee haue constauntlye preached Chyiste, and ye haue constauntlye continued in Chyistes religion once receaued, that is goddes gyfte also, whiche because we should in his promisses haue more cofidence, hath also anointed vs with his secrete gifytes, and prynced a certayne marke in oure heartes, yea and geuen into oure soules his spirite, as an earnest and pledge of the blessed state promissed vnto vs hereafter. Lette no manne therefore thinke it lightnesse, because I vntill this time differred my comyng vnto you, god take I to recozde, that whertras I hitherto came not to Corinthe, that was not doone for any displeasure bozne towarde you, but rather of a lonyng mynde, lest yf I hadde comen rather, I shoulde haue bene compelled to vse extremite towarde suche, as were not yet amended, whome I trusted yet, would in the meane season cumme to amendement. Better thoughte I it somewhat the later to cumme vnto you, so that my cummyng mighte bee bothe to you and me more pleasaunte, than to bee among you after an earnest behauioure and sad. For lette any thinke these my woordes to bee spoken prouderlye and after a threatening sorte, but for youre correccion. We beare no lordshipe rule vpon any other than suche, as haue sinned. Touchyng therefore your fayth, whertray ye continue, we beare no rule vpon you but in the order of lyfe some thyng is there whiche I woulde were amended. And so farre are wee from charynge suche euill humers, to shewe there by what authoritie we haue vpon you,

For our preaching to you was not free and vayne.

For that we be lordes, as our power sayth.

that

that by these wayes woe prouide to kepe you in gladdenesse, whiche I woulde not, should through the corrupt maners of some, and mine earnestnesse, which I could not choose but vse, bee in any wise appayred with sorrowfulnesse.

The seconde Chapter

But I determined this in my self, that I woulde not come again to you in heauines. For if I make you sorow, who is it that shoulde make me glad, but the same whiche is made sorow by me? And I wrote this same vnto you, lest if I came vnto you, I shoulde take heauines (vpon heauines) of them of whom I ought to reioyce. This confidence haue I toward you all, that my sorow, is the ioye of you all. For out of greafe affliction and anguish of heart, I wrote vnto you with many teares: not that ye shoulde be made sorow: but that ye might preceade the ioye, whiche I haue, moost specially vnto you.

The text.



At rather, so inasmuch as I with my former letters, of necessitie made you heauie and prouise, by condemning the inexcusable fornicatione, I thoughte it not meete with my coming thither with any newe heauinesse to bere and trouble eyther you or my self. Iayne woulde I alwayes vnto you bee pleasaunte, and neuer painfull onlesse ye prouoke me. But yf I at any tyme bee thoughte your outragiousnesse compelled, whilles I correcte a felow, to make you all ioye, when I my self am

by these meanes made sorow, who canne make me gladd agayne, but the same manne, whiche is by me made heauie and sadde. And surely ioyfull shall I bee yf I through suche sharpe correction finde him traled, and fynde you likewise no more reioysing of his recouerye, as ye tofore wote of his sorrowfull partakers.

And euen for this cause wrote I this epistle vnto you before my coming, lest, yf when I come vnto you, I might by suche take sorrow, by whome more wretch, and seaming, that I toke pleasure and comfort, specially since I surely perswade my self, that ye are after suche sorte minded towardes me, that whether I moune for the correction and punishmente of some, that in heauinesse will bee comen to you all: or if I bee gladd for some of youre amendingmentes, ye will also all bee gladd with me. Nothyng is there more greuous vnto me, than if I among you see suche thynges, as becomen not your religion, and agayne no man is more gladd, than yf I see nothyng in you woorthie reprove. I therefore beinge exceedinglye astonied with suche an outragious offense, beinge such as was well knowen among you, wrote vnto you yf same letters, not without greafe heauinesse of hearte, and great affliction: not without many teares, not with them to make you sorow, but that ye might perceaue my loue and good wil toward you, whiche the more readie it is, and more plentiful toward you, so much y more greeueth it me, if there be any dishonestie among you.

¶ If any man haue caused sorrowe, the same haue not made me sorow, but partake, like I shoulde grieve you all. It is sufficient vnto the same man, that he was rebuked of many. So that now contrarye wyle ye ought rather to forgive him and comforte him, lest the same persone shoulde bee shaluted by muche more heauines. Wherefore I exhort you that loue wepe haue strengthed ouer him. For this cause becometh I write, that I might knowe the proue of you whether ye shoulde bee obedient in all thynges.

The text.

The paraphrase of Erasmus vpon the ii. Epistle

To whom ye forgive any thing, I forgive also. For ye I forgive any thing; to whom I forgave it, for your sakes forgave I it, in the sight of Christ: lest Satan should preuenge vs, for his thoughts are not unknowne vnto vs.

And yf any manne haue giuen you occasion to bee sorre, the same hath not onely made me sorre, synce he hath with me made also all you sorre. As for the manne, (whose name I vtter not, nor yet rehearse the fault, wherof the doer is ashamed) he is sufficiently punished, in that he was in such sorte openly rebuked befoze all the people, and ouerped of euery mannes countenance. This muche was done vnto hym, partelye to cure his disease, and partelye to feare ofther from the lyke. Nowe remaineth this, that ye increase not his sorow, but rather forgive hym by on his repentance, whom for offence ye abhoyred, and comfort hym in his sorowe, lest he bee with desperation swallowed byp. Wherofore I beseeche you, that forasmuche as ye condemned hym euen of loue, and not for displeasure, and for no purpose elles condemned hym, but to the intente he should amende and bee saued, see that he in this synde your loue effectuall towarde hym by receauyng hym hartelye and louyngly, whome ye excluded with heauynesse. For this also was another cause, why I wrote these letters vnto you, because I woulde haue a tryall, whether ye woulde in all payntes obeye my commaundementes. In condemning hym, whome I commaunded to bee condemned, ye obeyed me: and like wyse wyl ye (I trust) obeye me, receauyng hym into your sauoure, to whome I woulde haue you reconciled, that our wylles make in euery paynte agre. Whome so euer ye forgive any thing, him forgive I also, countreyng my selfe fullye contente, yf I see you satisfied. For if I forgave any thing, for your sakes forgave I it, as Iesus Christe is my witnesse and approuer, lest Satan els wylle myght take any of ours from vs thowowe desperation, and vsethe, as his owne. For are his heighe thoughts unknowne vnto vs, which doth not onely lye in watche to disreue vs by pleasures, but also by heauynesse and sorowe, by thome alluring vs to outrageous offences, by lyether casting vs downe headlong into the depe dongeon of desperation.

The text.

When I was come to Troas, for Aquilla & Priscilla sake, and a greete doore was opened vnto me of the Lord: I had no reche in my spirit, because I founde not Titus my brother: but toke my leaue of them, and went awaye into Macedonia. Thanks bee vnto God, which alwayes geueth vs the victorie in Christ, and openeth the sauoure of his knowledg by vs in euery place. For we are vnto god the sweete sauoure of Christ, among them that are saied, and among them which perishe. To the one parte are we the sauoure of death: vnto death. And vnto the other parte are we the sauoure of lyfe vnto lyfe: And who is meete vnto those thynges? For we are not as the moste parte are, which chenge and chaunge with the worde of Sed: but cutt out of purities, and by the power of God, in the sight of God, to speake we in Christ.

But after that I came to Troas, there to preache the Gospell of Christ, where there was by the fauoure of god a plentiful hope of increase opened vnto me, greatly was my mynde disquieted, because other wyse than I liked, I found not my brother and felowe Titus there, of whome I hadde great neede, to hearken out that greate and weightie matter.

Leauynge

Trauing them therefore I went into Macedonia, and that not without great leopardeye, but thanks geue I vnto god, whiche victoriously carrieth a beute by vs the triumphe of christian religion, making it more glorious, by that the gloze of hys Gospell dailye spreadeth more and more, whiche by our preaching enlargeth in all places abroad the knowledg of hymselfe, vsing vs, as though we were swete meate: for when we preache in all places of the world the gloze of his gospell, what elles dooe wee, but spreade abroad the swete sauoure of Christe, of it selfe in verbe (as I saie) to all menne pleasaunte and hellesome, but yet to some throughte theyr owne faulte deadlye payson: hellesome to suche, as throughte saue in the gospell obteyne saluacion, liuellsome and deathlye to suche, as refuse it, thereby doublyng theyr damnacion to deathe euertlastyng, as menne encreasynge theyr founer offences with vnthankfulness and stubbenesse of myndes, But who is meete this to dooe and preache? Whoso myndeth to labour in this, muste therein nothyng regarde, but the onely glorie of Christe. But some there bee, whiche teachinge the gospell either for honoure, or for aduantage, spreade not so muche abroad the swete sauours of Christe, as theyr owne conuersione deutes, profityng themselves, and not Christe, whose manners wee abhorre. For corrupte wee the woorde of God with worldlye doctryne sekynge oure owne commodities, but euen with a pure hearte teachett, as a thyng, that came from god, and not of our selves, and that to the gloze of Iesus Christe, as god hymselfe is witness.

The thyrde Chapter.

We begin to praise our selues againe. Recorde we as some other, of epistles, of recommendation vnto you, or letters of recommendation from you? Ye see our epistle written in our heartes, whiche is vnderstande and reb of all men soasmuche as ye declare that ye see the epistle of Christ, ministered by vs and written not with ink, but with the spirit of the liuing God, not in tables of stone but in fleshy tables of the hearte.

The testis



At this seate I, lesse anye manne thynke, that we agayne praysse our selves vnto you: to thyntente wee maye bothe of you & other be had in price and more esteemed. But what nede hath any man to seke for commendacions, when the matter self commendeth hym? Recorde we such letters of recommendation, as falsse apostles carrie about with them, o bteyned either of other vnto you, or of you to other? Nothing passe we vpon such letters. The liuely epistle, wherewith we thynke our selves sufficiently praised, are ye Corinthians, written in our heartes, which I with muche lesse payne carrie aboute with me, than they dooe theyrs. This epistle in all places where I come, euerye manne readeth and vnderstandeth, so that I neede none other epistle, synce that by youre Godly lyfe, all menne perfectlye knowe, what manner of apostles wee were, and so farte forth assure wee our selves of youre good wyl to wathe vs, that seeyng that oure owne diligent labour doth aboundantly comend vs, wee neede no mens letters of commendacion, whyles

The paraphrase of Erasmus vpon the. ii. Epistle

whyles ye in perforce sayth, and chriſtian life, declare that ye are Chriſtes epistle, written by hym in dede, but yet by our miniſterſ and labour. Written (I ſay) not wryth rake, as theirs are, which teache humaine and carnall phanſies, but wryth the ſpíríte of the lining god: nor written agayne in tables of ſtone, as moanes lawes are, but in the fleſhye tables of the hearte. Your heartes wher in were printed the doctrine of the goſpell, bleſed we in ſteade of parchmente, my tongue was in ſteade and ſetued for a penne, but Chriſte himſelfe wryth his holy ſpíríte, lighted that thyng whiche we wrote.

The ſette

Suche truſte haue we thow we Chriſte to Godward, not that we are ſufficient of our ſclues to thinke any thyng, as of our ſclues, but if we be habilited any thyng the ſame ſummethe of God, which hath made vs habile to miniſter the newe Teſtamente, not of the letter but of the ſpíríte. For the letter killeth, but the ſpíríte giveth lyfe. If the miniſtracion of death thowhe the letters figured in ſtones, was glorious, ſo that the children of Iſrael could not behold the face of Moſes, for the glorie of his countenance (whiche glorie is gone away) why ſhall not the miniſtracion of the ſpíríte be muche more glorious? For if the miniſtryng of condemnation be glorious, muche more ſhall the miniſtracion of righteousnes be glorious in glorie. For no doubt that which was there glorified, is not once glorified in reſpecte of this exceeding glorie. For if that whiche is deſcroyed, was glorious, muche more that whiche remaineth is glorious. Seeing then that we haue ſuche truſte, wee be greates boldenſſe, and doo not as Moſes, which putte a vail ouer his face, that the children of Iſrael ſhould not ſee for what purpoſe that ſetued whiche is putte away. But they myghes were blinded. For vntill they haue remaineth the ſame covering breakeſt awaye in the lecture of the olde teſtament, whiche vail ſhal be putte awaye in Chriſte. But euen vnto this daye when Moſes is read, the vail hangeth before therr heartes: ſuretheleſſe when they come to the Roſe, the vail ſhall be taken awaye. The Roſe no doubt is a ſpíríte. And where the ſpíríte of the Roſe is, there is liberat. But we all beholde in a mirrour the glorie of the Roſe wryth his face open, and are chaunged vnto ſpecious ſimilitude from glorie to glorie, euen as of the ſpíríte of the Roſe.

But ſo muche as the doctrine of the goſpell paſſeth and is better, than Moſes lawe ſo muche more fruitful and better is our labour, than his. For yet take we thus muche vpon vs arrogantly. but ſpeake the trueth, as God is my recorde: whiche by our ſeruite through Chriſte perſourmed it, that wee ſpeake of. For had not his helpe bene, certainly ſarre were we euen from thin- kyng vpon any ſuche thyng of our owne power, and muche farther from do- yng it. But yf we be eyther habile, or haue bene habile to doe anye thyng, al that came of the freer bounteuſneſſe of God, whiche as he hath helped vs in oure labours, ſo hath he committed vnto vs this miniſterpe and diſpenſacion of the newe teſtamente, to theſentance wee ſhould beſtowe among you, not the groſſe olde teſtament, as the falſe Apoſtles teach it, and ſtandeth in the know- ledge of the letter, the adminiſtracion wherof was committed to Moſes, but the newe teſtamente, whiche is heauenly and ſpirituall, and ſtandeth in affec- tions of mynde and not in ceremonies. The lawe and goſpel haue both one ma- ker, but the miniſterpe. of bothe is ſounde, and of the two the apoſtles is of muche more excellencie: For the letter committed vnto Moſes, by reaſon of cer- tain rules & lawes directeth men to death, ſo muche as it by occaſion both pro- uoketh to ſin and alſo condemneth ſinner to death: wherreas contrariſe, ſpíríte, whiche is giuen by preaching the goſpel, both forgiveth the offences of our former lyfe, and to ſuche as haue deſerued death, offerreth the lyfe. Nowe and yf

the

the fynde lawe, whiche beeyng grauen in stone wroughte deathe to the transgressour, and gaue no grace, was of such great maiestie and glozre, that when Moses the seconde tyme broughte downe the tables, the Hebrewes could not beholde his face by reason of the glorie and maiestie of that, whiche was sure once yet to bee abolished: why shoulde not muche rather the ministratione of the Gospell haue his honoure and maiestie, wherby throughte saythe and the free gifte of the spirite euertynnyng saluacion is geuen: yf the lawe, whiche coulde condemne and was not habile to saue, hadde suche honoure, certaynelye muche more honoure deserueth the Gospell, by preachyng wherby synne is not onely forgiven, but also righteousnesse is geuen. In whiche twoo thinges suche differenc is there, that if a manne more narrowly compare the one of theym with other, that whiche by it selfe is gloriously, wyll appeare but base, being as it were darkened with the bryght and excellent glorie of the Gospell. For if the lawe, whiche was geuen but for a season, and shoulde wythin a while after bee abrogate, was among menne in suche honoure, of muche more dignitie is the lawe of the Gospell, whiche is bothe generallye geuen to all menne and shall neuer bee abolished. For the newe testament, wherby the olde is abrogate, Christ hymselfe calleth an euertlasting testamente, as I in my other epistle taught you. Of whiche thyng we beeyng moste certayne perswaded and assured, in oure teachyngs vse no dark tiddles, but freelye and openlye setteth forth the lyghte of the Gospell, surelye bekyng, that bothe the glorie of this lawe is suche, that it shoulde not bee hidden, and ye of that sterynghe and clearenesse of conscience, that ye are habile to looke thereupon. And therfore wee dooe not, as it is read that Moses didde, whiche when he broughte downe the seconde tables, after that the fyrste were broken, couered his face with a vayne, that the chyldren of Israel shoulde not looke thereupon, nor cleaue thereto for ever, synce that euen this was a proufe and signification to them, that the glorie of Moses lawe shoulde bee abolished, whiche euen at that time, when it was made, was not verye glorious, for in vayne is that thyng glorious, whiche a manne cannot see. In this figure was refigured the grossenesse of that nation, whiche seeyng sawe not, and hearyng hearde not, insomuche that, whiche was doone in Moses face, the same was moste bereaue done in theyr heartes, whiche in them were blynded, beeyng as it were couerted, with the vayne of dunnesse. Yea and in this daye the blyndenesse remaineth in that nation stiffe, so that when they reade the booke of the lawe they vnderstande theym not: and with stubberne mynnes of a zeale toward the lawe refuse hym, at whose commyng the lawe selfe graunteth that she shall bee a veylled. Therefore when they in suche sorte reade the olde testament, that they wyll not embrace the newe promysed therein, holde they not false Moses vayne, nor let by saythe castyng of the same, that thoughte Christe all the backenesse of the lawe is a vrogate: Stubbernelye yet stycke they to theyr Moses, when he is cumme, to whome Moses bade them geue rate. hym reade they in theyr synagoges, but they reade hym carnallye, sekynge for nothyng but corporall thynges, wheras the lawe, if menne well loke thereupon, is in verbe spiritual. Letted are thei doubtlesse euen vntill this daye, with a vayne cast ouer theyr heartes, which is remoued through sayth in the gospel.

The paraphrase of Erasmus vpon the. ii. Epistle

But when the tyme shall come, that they shall leaue theyr grosse myndes, and receauyng the vniuersall fayth couerte vnto the Lorde, then shall theyr bayle be taken away, so that they shall see suche thynges, as without the bryght eyes of fayth can not be seen. Moses was grosse and carnall, but the Lorde Iesus is a spirite, not teachyng suche thynges, as maye bee seene with oure bodily eyes, but thynges inuisible, whiche are by fayth beleued. Moses law, because it with feare of punishmente kepte menne in ordye, was a lawe of thraldome, and the bayle also is a token of bondage. But where the spirite of the Lorde Iesus is, whiche secretly moueth a manne withoute byddyng and compulsion to leade a Godlye lyfe, there is libertie. No manne is compelled to beleue: but he that beleueth, as he shoulde, of his owne accord anowther filthines, and uncleannes of lyfe, and so loo with al goodnesse, dooynge moze wyllinglye by the motion of charitie, than coulde euer begotten of the Jewes with feare of punishmente. Blinde are they therefore, that lacke the eyes of faythe: when we throughte pite fayth without bayle beholde the glorie of the Lorde, whose brightnes whyles we receiue, as a glasse, altered are we after a sozte into thesame glorie, plentifully potoryng vpon other that brightnes which we receyued of God. And as then Moses face, by that he talked with god, shyned euen as glasse doothe layed agaynst the sonne, so is oure soule euerye daye moze and moze secteatlye enamoured, encreasinge from glory to glory by reason of the continual connectioun of the spirite of God, who inuisiblye nowe woorketh in vs that whiche hereafter shal openlye bee accomplished.

The fourth Chapter.

The terte

¶ We are, sayng that we haue such an office, such as God hath hadde mercy on vs, wee goe not out of hpyde: but haue come from vs the clothes of dishonestie, and walke not in craftines, neyther handle we the wooorde of God disceitfullye, but open the truth, and reposit our selues to euerye mannes conscience in the sight of GOD. If oure Gospell bee perhynde, it is hidde among them that are loste, in whome the God of this worlde hath blinded the myndes of them whiche beleue not, leste the light of the gospell of the glorie of Christe (whiche is the image of God) shoulde shyne vnto them.



¶ Since then god of his mercy would haue vs to bee ministers and preachers of suche a blisfull state, geuyng vnto vs the authoritie of an apostle, we execute not oure commission flouthfullye, but as we preache a veray gloriouse matter, so refuse we all clothes whiche are meete for dishonestie, and not for glorie, neyther leadyng oure lyfe craftely, nor with deceitfulness of wooldely learning, corrupcyng the wooorde of god, but frely and playnly, and without all decrete, declaring to al men the bare trouthe, without any cloud, in this office so viliing our selves, that though no manne prayse vs, yet oure lyfe commendeth vs to all menne, whiche knowe and are witnessse of oure perfectnes, and not onelye to menne, whiche maye bee deceyued but also to God whiche seeth all thynges. By vs therefore in al places shyneth the truth of the gospel, so that euerye man may see it evidently. And yf there be some yet to whome it is not known, and therefore geueh not them

them saluacion, the faulte is theirs, and not ours, nor the gospels. For as I tolde you of the Israelites, so haue they likewise a veyle caste ouer the eyes of theyr hearte, by reason wherof they see not suche thinges, as are veyre bright, but are blynde in the middes of the sonne light. For they bying with them vncleare iwen, and suche as are corrupte with worldlye desyres, whose vnfaithfull myndes, Satan the God of this worlde (for theyr God make they hym, whiche to hym geue moze eare, than to the true God) hath blynded, couering theyr eyes, that to them the bygghtnes of the gospel can geue no light, whereby the gloz and maiestie is declared, nor of Moses, but of Christe, whiche is the unage of god the father, so that by the sonne, which is egall to the father, a man maye knowe the father.

For we preache not oure selues, but Christe Iesus to be the Lord, and oure selues your seruauntes, for Iesus sake. For it is god, that shyneth the light to shyne out of darkness, whiche hath a ynde in our heartes, for to geue the light of the knowledge of the gloz of god, in the face of Iesus Christ. But we haue this treasure in earthen vessels, that the excellency of the power myght be Gods, and not oures. We are troubled on euery syde, yet are we not without syfte. We are in pouerty: but not bereft without shewe hat. We suffer persecution: but are not forsaken therein. We are cast downe: but thelde we perpe the not. We all wayes beare aboute in the body, the dyng of the Lord Iesus, that the life of Iesu myght also appere in our body. For we whiche liue, are alwayes deliuered unto death for Iesus sake, that the life also of Iesu might appere in our mortal body. So then death woorketh in vs, but life in you.

For auance we oure selues by preaching, as some doe, teaching the gospel for our aduantage or gloze, but we preache Iesus Christe oure Lord, his doctrine teache we and not ours: for hym labour we, as for oure Lord and mayster, what payne soeuer we take, so farre from taking any thyng arrogantly vpon vs, that we graunt oure selues to be your seruauntes, and to minstre the gospel vnto you, neither for feare of you, nor yet for hope of auantage, but for Iesus sake: for whose loue, whetras we are free, we euen as seruauntes submitte our selues to all men. After lyke soyte were we once in the same blyndnes, wherewith some are now diseased til. For yet gotte we this light to oure selues, but god, at whose commaundement light was syfte made, from whome all light procedeth, after that he had expelled the darkenes of oure vnderstandyng, commaunded, that in it the lighte of truer shoulde appere, or rather, as he is lighte euerslastyng, lightened oure hearte & by vs the gloz of his maiestie myght moze be spread abrode among all mē, being moze notified by preaching of the gospel, wherein we preache the Lord Iesus, in whose face moste brightly shyneth the image and gloze of the father. But yet is this greate matter onely wrought in our soules secretly: for touchyng the bodye, we seme, but vpleabietes, so that we carie aboute with vs this puerouse and highe treasure in earthen vessels, that is to saie, in our scalpe bodies, subiecte to bilance and punishment: as it hath pleased god, it shoulde be, and good cause is there, why it so pleased hym. For he prouided, & we shoulde not be proude by great & high myracles wrought by vs, whereby we might clappe some parte therof, but know oure owne infirmite, and so vnderstande the selfe same highe power, whiche is geuen to the apostles, not to be wrought by our strength, but by gods power onely: for we touchyng our owne infirmite, are daply greatly troubled, and yet by

But we
haue this
treasure in
earthen vessels.

The paraphrase of Erasmus vpon the.ii. Epistle

gods helpe we suffer al these troubles, and continue not overcome, we are on euery syde overlaped with aduersitie, yet are we not withoute lifte, we are brought to beggety, and in oure beggety we are not forsaken, we suffer persecution, and yet in our persecution we are not dismayed, we are beate[n] downe and trodden vnder fecte, but yet so, that we perishe not, in that behalfe folowynge the lord Jesus. as nyshe as we maye, whome we preache and setfoozth. He once dyed for all men, we, in that we are daylye and continuallye in teopardie of death, beate aboute in oure bodies an image of his deathe, ready to bestowe this lyfe for your sakes: that as we dyeng for you folowe the death of Jesus, so maye the lyfe of Jesus wherunto he rose from deathe, in oure body be declared, whyles we are either by hym deliuered from deathe, or by despising oure tempozal lyfe, playnly testifie and affirme, that the deade shall ryse agayne. For yf we beleued, that when our bodye is once dead, it woulde neuer lyue moze, we woulde not so lytle regarde oure tempozall lyfe. By thys straunge waye therfore ye see, howe the euerlasting lyfe of Christ, through the afflictions of our corruptible body, is to you the better knowen. The difference is, in that the violent teoperdy of death falleth vpon oure body, but the fruite of lyfe, which groweth by our deathe, is yours, for whose sakes we put out selues in these teopardyes.

Epistle. But sayng that we haue the same spirite of saythe accordyng as it is wytted: I beleued, & therfore haue I spoken: I we also beleue, and therfore speake. For we knowe that he which rayled vp the Lord Jesus, shall rayle vp vs also by the meane of Jesus, and shall set vs with you. For all thynges do I for your sakes that the plentiful grace by thaukes geuen of many, maye rebounde to the praye of God. Wherfore, we are not wterped. But though our vniuersall man perishe, yet the inward man is touched dape by dape. For our tribulation which is momentary & light, preparereth an exceeding and an eternal weight of gloape vnto vs, whyle we loke not on the thynges which are sene, but on the thynges which are not sene. For the thynges which are sene, are tempozall: but thynges which are not sene, are etternall.

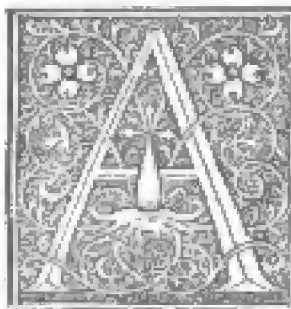
And yet for all this we repente vs not of preaching the gospel: for since we haue also euen the same gifte of saythe, that ye haue, whereby ye loke for life immortall, by my preaching powred into your heartes, it foloweth, that as Dauid in his mysticall psalme sayeth, that he therfore spoke, because he beleued: so feare we nothyng, no not with teopardye of oure lyfe, to preache the trueth of the gospel, vndoubtedly assuryng our selues, that he, which rayled the lord Jesus from death, wyl through hym rayse vs agayne dyng for his sake, and byng vs all together to the generall gloire of resurrection, as we are here in lyke sayth knytte together. But whether in the meane season we be troubled, or deliuered from trouble, all is done for your sakes, that the trueth of the gospel maye be moze spread abroad among you, that the moze amende theyr lyfe, so manye moze geue thankes, not to vs, but to god, to whose gloire it appertayneth, that his faith, which he woulde haue comen to all men, be mozte plentifully enlarged. In hope and sure confidence that it will so be, no troubles wete vs, but through them we rather wate stronger, knowing wel, that albeit oure vniuersall body be by litle and litle woyme awaye, yet our inward and better parte in the dayly and continuallye decaye of the body, becometh moze quicke and lustie, as it were with miseries growng pong agayne, and beginnyng to taste of besoye, the lyfe euerslastyng to come.

For albeit the bodely affliction whiche we for the gospelles sake abyde, be lyght and transitory, yet lyght as it is, it preparerth in vs no small, but an excedyng and an vnspeakable weight of glory, whyles both for suche transitory tormentes suffered for Christes sake we are made worthy of blysse euerlastyng, and for temporall deathe sustayned for hym we receaue the rewarde of euerlastyng lyfe, in hope wherof we lytle esteeme ourte bodyly lyfe, not somuche passing vpon suche thynges as are seene with oure bodylye eyes, as vpon suche, as are not seene, but only with the eyes of faythe. For suche thynges, as are sene here in this world beside that they are thynges, neither thouroughly good, nor thouroughly bad, of whiche sorte are lucre, honoure, pleasure, lyfe, losse of goodes, reproche, tormentes and deathe, are also not continuallye abydyng, whereas suche thynges, as are sene with the eyes of faythe, are bothe trewe ryches, and suche as wyll endure for euer.

The v. Chapter.

For we knowe that yf ourte earthly mansion of thys dwelling were destroyed, we haue a brydyng of God, an habitarion not made with handes, but eternall in heauen. For therfore saygh we, desyring to bee clothed with oure mansion whiche is from heauen: so yet, yf that we be founde clothed, and not naked. For we that are in thys tabernacle, saygh and are grieved because we woulde not be vnclothed, but woulde be clothed vpon, that mortallite might be swallowed vp of lyfe. But that hath ordeyned vs for thys thynge, is God: whiche very same hath geuen vnto vs the cricte of the spicite.

The text:



And vpon thys suretruste certaynly lytle regarde we euen ourte lyfe, knowinge well, that yf it chaunce our soules in this worlde to be chased out of the mansion of oure bodye, (whiche I myght more properly call a tent, than a mansion, beinge suche, as a manne maye not long tary in, though no manne dyue hym thence) that we haue prepared for vs another howse in heauen, from whence we shall neuer be excluded. As for this howse of oures, because it is made of claye, and

builded by manne, whether we wyll or not, decayeth dayly, albeit no man pull it downe, euen as we see other buyldynges in continuance of tyme to be destroyed. Whennes workmanshipp can not be of longe continuance, but that, whiche is repayred by god, and once becomen heauenly, is out of all suche ioperdies, as chaunce by reason of tyme. And so lytle feare we to departe out of this wretched bodye, that but yf that be, we saygh here desyring, to be discharged of the burdayne of our mortall carcas, wherewith our soule is here in earth much burdenned and kept downe, desyrouse to fflye hence to another place, and to be clothed with the mansion of a gloxyfied bodye, which shall from heauen be geuen vnto vs, so that when we bee vnclothed of this bodye, we bee not founde vterlye naked, but through a confidence of our good lyfe clothed with the hope of lyfe immortall. For we grone in thys meane season for the heuynes of oure bodye thall and subiecte to so manye miseries, not because it is a thyng of it selfe to bee despyed of any man to departe hence, but because we desyre to haue this bodye ressoyed into a better fourme, and for mortallity, by clyng agayne to receaue immortallite, so that we sene not vterlye spoyled of the bodye, whiche we for a tyme forsoke, but better clothed with the same, as who for a corruptible bodye shall receaue an incorruptible.

The paraphrase of Erasmus vpon the.ii. Epistle

And albeit this seme neuer so vnlikely, that there shall for a mortall body
tyme an immortall, fre from all miseries, yet muste we not mistruste the sonne.
It is god, whiche hathe prepared vs to receaue the glory of lyfe immortall,
who hathe also in the meane season giuen vs, as a pledge or an earnest pe-
ny, his holy spirite, to confirme and establishe vs with his present inspira-
cion, in hope of that, whiche is to come.

The text.

Therefore, we are alwaye of good cheare, and knowe, that as longe as we are at home
in the body, we are absent from God. For we walke in faith, not after the outward ap-
pearance. Auerthelesse, we are of good comforte, and haue leaue to be absent from the bod-
dy, and to be present with God. Wherefore, whether we be at home or from home, we reche-
unt our felices, to please hym. For we must al appeare before the iudgement seate of Christ,
that euerie man may receaue the workes of his body, accordyng to that he hath done, whe-
ther it be good or bad. Saying then that we knowe, howe the Lode is to be feared, we saie
saie with men. For we are known wel enough vnto god. I trust also that we are known
in your consciences. For we praye not our felices agayne vnto you, but geue you an occasi-
on to reioyce of vs, that ye maye haue somewhat agaynst them, which reioyce in the face,
and not in the hearte. For yf we bee to seruente, to God are we to seruant. Or yf we kepe
measure, for your cause kepe we measure. For the loue of Christ constraineth vs, because
we thus iudge, that yf one dyed for al, then were all dead & he dyed for al: that they which
lyue, should not henceforth lyue vnto themselves, but vnto him which dyed for them, and
rose agayne. Wherefore, henceforth knowe we no man after the flesh. In somuche though
we haue knowen Christ after the flesh, now yet hence forth knowe we him no more. There-
fore yf any man be in Christ, he is a new creature. Olde thynges are passed away: behold,
all thynges are become newe. Auertheles, all thynges are of God, whiche hathe recon-
ciled vs vnto hymself by Iesus Christ, and hath geuen to vs the office to preache the at-
tonement. For God was in Christ, and made agement betwene the worlde and hym
selfe, and imputed our synnes vnto them, & hath comyned to be the preaching of
the attonement. Now then are we messengers in the rowme of Christe, euen as though
God had beseeche you thorow vs: So praye we you in Christs steede, that ye be reconciled
vnto God: for he made hym to be synne for vs, whiche knewe no synne, that we by his
meanes shoulde bee that rightwises, which before God is allowed.

And therefore what tempestes soeuer befall vs, alwayes are we of good
cheare, knowing, that as longe as we are at home in this bodyly mansion,
we straye abrode, and are deuided from god, to whome by departure out of
it, we are more nyghly ioyned: not meanyng so, that god is not for this
presente tyme with vs, but that he is not yet so clearly sene, as he shall bee
then. For albeit in the meane season he bee after a sorte seene by faythe, yet
is it, as it were a farre of, whiche shall then presently bee seene, euen as he is
and not obscurely. And therefore yf the pleasure of god bee, that we in this
body shall yet suffer more afflictions, in good hope stande we, that we shall
easily suffer them in hope of the rewarde to come: and yet is this of vs
muche more to bee despyed, to departe (I saie) out of this bodyly mansion,
that after suche departure, we may be more nyghly ioyned to god. There-
fore whether we bee compelled to continewe in this house, or els, (as we
muche more desyre) to departe hence, that is to saie, whether we lyue or dye,
all our enbeuour is to bee allowed of god. For vnto a manne departe
hence in goddes fauer, let hym not loke for therewarde of immortall lyfe,
whiche poynte I geue you warnyng of, lest any thinke baptisme a meane
sufficient therunto without godly lyping. As for wycked synners to theyr
damnacion they receaue agayne bodies, whiche they here abused in theyr
owne synfull luses, and not to the glory of god.

And

And as every mans deservantes have been for this lyfe, suche shall his rewarde be: what every manns deservantes are, is a thyng as yet unknowne, but yet must al we in open syght of the worlde appeare before the iudgement seate of Christe, where nothing shalbe hydden, but every man shal reape, as he hath sowed in hys body: and when body and soule are ioyned together, enjoye suche reward as his workes were, whyles he here lived, whether they were good or badde. We therfore having alway that terrible daye before our eyes, diligently labour in all poyntes to please both God & man. For albeit we deceiue men with some counterfayte kynd of holynes, yet doth God thoroughly knowe vs, as which seeth euen the very bottome of our heartes, whiche thyng no man can do. Howbeit my trust is, that I have in such sort used my selfe and you, that ye thoroughly knowe and perceaue the sinceritie of my lyfe, for with this glozys we contented. For we auawce not our office agayne, eyther because we would of you be more made of, or because we seeke for any aduantage at your handes: but forasmuch as I perceiue, that some make greates holte, for that they were assigned vnto theyr office by chiefe Apostles, we geue you occasion to glozy lyke wyse of vs agaynst them, whiche for this respect lytle set by you, because ye haue but an abiect and a vble one to your Apostle: which albeit sawe not the Lorde in his mortall bodye, as other Apostles dyd, yet sawe I hym immortall, and of hym receiued myne Apostleshyp, as other dyd, and haue by hys helpe done no lesse, than other haue. This rehearse I for your sakes, because ye shoulde haue some thing toherewith to answer them, whiche being not contented with the playse of their owne conscience for their good dedes, with high & proude lookes seke for worldly commendacion, wheras their consciences do inwardly condemneth. Nothing speake we for our own sakes: but whether we speake of our great actes, and thereby staine to be penithe, penithe are we to god: warde, to whose glozy we rehearse such thinges, as we by his helpe did: or yf we kepe a measure in speakyng of our selves, & thereby seme wise, to you are we wise, to whose weaknes we temper our tale. We make not our selves equal with other Apostles by boastyng, but the loue of Christ constraineth vs openly to speake that thing, which appertayneth to his glozy. For to his praise maketh it, & not to ours, if there were by vs, through his gost, any thing notable done, that all people shoulde the better knowe, howe his death was not vnfayrful, forasmuch as it doth indifferently profite al people, so farfurth, that euen by vs whom they despise, it sheweth his power, and not by them only, whiche sawe Christ in his manhode, nor by such only, as haue carnal allpauce with him. But rather this wise reason we the matter with our selfe: yf Christe alone indifferently dyed for al, than solo weth it, that generally all such people were before thral and subiecte to death, as his pleasure was by his death to redeame from death. And because he would haue all men indifferently bounde vnto hym, therfore dyed he for all, that suche as by hys benefite lyue, beyng through hym newe borne agayn, shoulde no longer lyue to themselves, but to hym, whiche both dyed and rose agayne for them.

We are
known
well enough
vnto God.

For if we be
so fettered,
to God are
we so ser-
uence.

The paraphrase of Erasmus vpon the.ii. Epistle

By this should men be esteemed, and not by carnall affinitie, yea and albeit we maie glory our selves of the stocke of Jewes, yet since that tyme we professed Christes religion, we knowe no man, because he is one of our stocke, but compute suche of our kynred, as are by lyke sayth ioyned vnto vs. A vayne craike is it therfore, whiche some make, that they be Christes owne countrey men, or els because they are his kynsmen, and lyued familiarly with him: his fleshe was geuen but for a season presently, but now since that his body is taken awaye, and his holy spirite sent, his will and pleasure is to be knowne after the spirite, and computeth hym nyghest of his kynne, whiche hath in his promisses moste assurance. For let any man for this cause lesse esteeme vs, which are later Apostles, because we knew not Christe lyuing here in earth in his mortal body, since that, yf we had so knowen hym in dede, now yet would we haue forgoone that knowledge, as which hyndred the spirite, and woulde no we, since that he is become spirituall, loue hym spirituallly. Whoso therefore is through baptisme grafted into Christ, let hym forsake his olde phantasies, no: thinke, this man is a Jewe, that man is a Grecian, this a boorde man, and that is a fre man, but remembre rather, howe that every man, which is bozne agayne to be a newe man, is of a carnall man becomen a spirituall. Olde thinges are paste and gone, and beholde, through Christ al thinges are so dayly made new. Away therefore with these wordes: this is a Grece, this is an aliaunt, this is a Jewe, this is a wo:shypper of idoles, this is a spoyler of holy places. The man hath forsaken to be suche as he was, & is by the wo:ksmanshyp of Christ, altered into a newe creature, so vniyke to that he was, that no beaust is there more vniyke a man. But whatsoeuer is geuen vs by him, al that came fro the father, which reconciled vs vnto himselfe, vniquishing sinne by his sonne Iesus Christ: the preaching of which reconciliation, the same father hath put vs in trust with, that as the sone among men dyd his fathers message, so should we execute and doe Christes message. For albeit Christ, when he was here mortall in earth among mortall men, seemed but a simple man, yet was God the father in him, reconciling by his ministry the worlde vnto himselfe, & by him making it new againe, by whom once he made the worlde, and with such mercy receyued men in to his fauer, that he not onely toke no vengeance vpon vs for the synnes of oure for merite, but also would not as much as laie vnto any mannes charge hys synnes done before baptisme, as though he nowe were not the same manne he was before. This fauourable reconciliation it pleased God the father to geue by his sonne, and woulde haue the same to bee preached by vs. We therefore in Christes behalfe executing the ambassage committed by hym vnto vs, euen as God exhorted you by vs, beseeche you in Christes name, to leaue your olde vyces, and to bee reconcyled to God. For he, to the intent he would once deliuer vs from sinne, where his sonne is verie iustye selfe, altered him in maner into sinne, that he takyng our flesch vpon hym, which in vs is subiecte to synne, should become a sacrifice to purge our synnes, and as a hainous offender among offenders was fastned to the crosse, to the entente that by hym he myght chaunge vs, whiche were nothyng els but synne, into ryghteousnesse, not into our ryghteousnesse, no: yet the ryghteousnesse of the law neither, but of God,

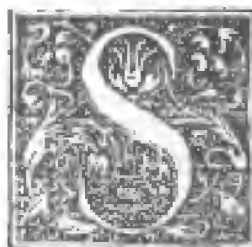
Therefore
ys any man
be in Christ
he is a new
creature.

God was
in Christ
and made
agreement
betwene the
world, and
hymselfe.

by whose free goodnes our sinnes are forgiven, that he henceforth myght take vs for righteous being planted in Christe, who for our sakes bled Christe as a synner.

The vi. Chapter.

We also as helpers exhorthe you that ye receyue not the grace of God in vayne. For he sayeth: I haue heard the in a tyme accepted: and in the day of saluacion, haue I suckered the. Beholde, now is that accepted tyme: beholde now is that day of saluacion. Let vs geue no occasion of euill, that in our offence be founde no fault: but in all thynges let vs behaue our selues as the ministers of God. In much patience, in afflictions, in necessities, in angustyes, in stripes, in prisonmentes, in stripes, in labours, in watchinges, in fastinges, in purenesse, in knowledge, in long sufferynge, in kindenesse, in the holy ghost, in loue vntoyned, in the woorde of truth, in the power of God, by the armour of rightewisnes of the right hand and on the left: by honour and dishonour, by euill reporte and good reporte: as besetters, and yet touch: as unknowne, and yet knowne: as dying, and beholde we lyue, as chastityd, and not kylled: as soolyng, and yet almaye mer: as poore, and yet make many ryche: as hauing nothing, and yet possedding all thynges. O ye Corinthians, our mouth is open vnto you. But herte is made large: ye are in no strait in vs: but are in a strait in your owne bowelles. I promyse vnto you lyke reward, as vnto chyldren. Sette your selues at large, & beate not the yoke with the vnbelievers. For what felosshipp hath rightewisnes with vnihtemenesse? Or wher shyneth light with darkenesse? Or what cometh with a hart with Belial? Either what part hath he that beleueth with an infidel? Or how agreeeth the temple of God with images? For ye are the temple of the liuing God, as sayeth God: I wil dwell among them, & walke among them, & mylke theyr God, and they shalbe my people. Wherefore, come out from among them, and separate your selues from them (sayeth the Lord) and touche none vnclene thyng: so will I receyue you, & will be a father vnto you and ye shalbe my sonnes and daughters, sayeth the Lord almighty.



So would Christ, and so would God, ye should do, that his benefite should in you take effect. We therefore as helpers both executynge Gods will, and also prouiding for your weale, beseeche you, that synce your sinnes, are ouer freely forgiven, that ye nomore falle to your olde lyuynge, and thereby shewe, that ye haue receyued the grace of God in vayne. If it chaunce be for this present

tyme to fall, we may amende, but we shall not alwaye be able so to doe. For in the prophete Esai this speaketh God: in a tyme accepted haue I heard the, and in the daye of saluacion haue I suckered the. Beholde now is the accepted tyme promysed by God, and fauourable, wherein God refuseth not the synner, that repenteth with all his herte: beholde, now is the daye, wherein we may, lyuynge godly, obayne saluacion. After this tyme wyll folowe that terrible daye, wherein we shall in vayne seke to be reconciled. We therfore in this behalfe laboryng to doe our duties take hede, that we in no wyse geue any man occasion of euill, lesse by our fault the gospell of Christ, wherof we are ministers, be reprobued and blamed: as it might be, if we leade our liues, as men not beleuynge such thynges, as we teache other, but in al poyntes shewe our selues to be such in dede, as it is conuenient they be, which labour in Gods seruice, and not in theirowne. And howe proue we our selues to be suche in dede? surely, neither with high lokes, nor with bades of men, nor with gaynes taking, nor by char-

The paraphrase of Erasmus vpon the.ii. Epistle

By the at-
more of
righteous-
ness: 121

gering meene with ceremonies, as some doe, but euen as Christ approued hymselfe, that is to saye, with muche patience, with dayly afflictions, necessities, diseases, with sufferance of stripes, imprisonmentes, suffering seditions, fastyng, cleauinge of lyfe, with apostolique knowledge, courteousnesse, kyndnesse, with the holy ghoſte, with pure and vnfaued charitte, and with the woorde of truerh, holde in all enterpyles, not vpon any worldly strength, but vpon the power of God, not furnished with weapons, nor with any worldly defence, but on euery syde surely fenced with the armour of iustice, on the ryght hande, with an vpryght conscience; that we in prosperitie waxe not proude, and with the same on the leaſte syde also, that we be not in aduersities dismayed. And vpon trust of this helpe of God, we through all ieopardies thruste and breake in to preach the ghoſpell; through honour and dishonour, through good repute and euill, counted for deceyuers, whereas we tell truerh, taken for meene vnknowen, whereas we are known: lyke to suche as are a dyng, when as ye see, we lyue: as meene chaſened, and not kyled; as meene heying softe, whereas we are alwayes weary: as poore meene, when yet we enryche many: as meene, that haue nothyng, and yet by Christ possesse all thynges, and shoulde through the peoples charitte bee more enryched, than are other with all theyr patrimonic, yf we lusted to vse our ryght. But whither am I plucked with the beheiment of this my tale? So moued am I that I cannot reſtaine, but utter vnto you al my mynde. For towarde you, ye Corinthians, my mouthe is open, and my heart enlarged. Suche a confidence haue I in you, so bolde am I to glory of you. Synce I lothe not my condicion, repente ye not of yours. If ye contente my mynde, bothe haue I cause to glory of you, and ye no lesse cause to reioyce of me, and without cause are ye, why ye shoulde for my sake be of a straight and narrow mynde. So that yf in you there be any straitnes, the same groweth of your euill myndes. For your welth I leaue nothyng vndone and vnsuffered, but ye towarde me agayne beate not lyke loue. I in hope of resurrection, and of loue home to ward you, manfully abyde and suffer all troubles: and synce ye looke to haue the same rewarde, synce I haue hether to loued you lyke a father, meete is it, that ye in strength of myndes resemble your father, which vntreadnes I lay not vnto your charges, as to mine aduersaries, but rehearse it, as to my dearely beloued chyldren. Despiſe the waterthe ceremonies of the Jewes. Despiſe the worlde, and trust to suche good thynges, as are helye yours. Of a hyle and straitte mynde it cummeth to bee contente with presente thynges. Of a straitte mynde is it to desyre nothyng but these worldly banities, whiche wyll soone after perishe. Christe for you is abundantly ryche, abundantly gloriouse, abundantly myghtie, and welthy, let hym be sufficient for you, hym embrace ye with all your heartes. Knowe your condicion, and looke vpon your welthy state, and count your selfe greater, than with vnbeliueers to haue any thing a doe. There is betwixt you and them more difference, than wyll suffer you to be yoked together. For what agreement can there be betwixt ryghteousnes and vnrigh-
teous-

I pro-
mise vnto
you like re-
warde, as
vnto chil-
dren.

of S. Paul to the Corinthians. Cap. vii. Fol. liii.

nesse and vnyghteousnesse : or what companie hathe lyght with darke-
nesse : or what con corde hathe Chyſte with Beliall : The goddes are
diuerſe, the religions diuerſe, diuerſe maners, and diuerſe hopes. Howe
agreeth the temple of God with heathen images : For ye are the temple of
the lpyng God, as God hymſelfe in holy ſcriptures teſtifieth ſaying: I
wyl dwel among them, and walke among them, and wyl be they: God,
and they againe ſhal bee a people ſpecially conſecrate and halowed unto
me. Yf the Jewes then abhorre a Gentile, as vnpure and curſed, and ſaye
his infection, come ye good people which are verily conſecrate to the lpy-
yng God, out of the companie of the vnreliſgiouſ, kepe your ſelfes
out of they: ſelowhyppes, as the Lord by the Prophete Eſai exhorteth
you, ſaying: ſynce ye are holy, touche no vncleane thyng. Wyched maners
are verily vncleane, and full of leopardoſe contagion, with whoſe com-
pany beware, leſſe your cleannes be deſiled. But when I this counſell
you to ſte, that ſtandeth not ſomuche in chaungyng of your places, as in
chaungyng your myndes. Yf ye this doe, then wyl I knowledg you,
and receyue you holy, as I am holy my ſelfe: then ſhall ye ſynde me as a
father, and I will embrace you as my ſonnes: ſo ſaſeth the Lord almygh-
tye, leſſe ye myght myſtruſt the promiſe maker.

The vii. Chapter.

ſaying that we haue ſuche promyſes (dearly beloved) let vs cleaſe our ſelues from all
filthyneſſe of the fleſhe and ſpyte, and growe vp to full holineſſe with the ſcare of God.
Vnderſtande vs, we haue hurte no manne: we haue corrupte no manne: we haue deſtau-
red no manne. I ſpeake not this to condemne you: for I haue ſhewed you before, that ye
are in our heartes to dye and lye with you. I am very bolde ouer you. I reioyce greatly
in you. I am fylled with comforte, and am excedding ioyous in all our tribulation. For
when we were come into Syrachonia, our fleſhe had no reſt: but we were troubled on e-
uery ſide. Outwardly was fightyng, inwardly was feare. Nevertheless, God that com-
forteth the abiecte, comforted vs by the cummyng of Titus. And not by his cummyng one-
ly: but alſo by the conſolation whiche we receyued of you: when he tolde vs your deſyre,
your ſeruate mpride ſay me, ſo that I reioyled the more. For though I made you ſorry
with a letter, I repente not: though I byd repente. For I perceyue that the ſame ſpyde
made you ſorry, thought it were but ſor a ſeaſon. But I now reioyce, not that ye were
ſorry, but that ye ſo ſorrowed that ye repented. For ye ſorowd godly: ſo that in no-
thyng ye were hurte by vs. For godly ſorowe cauſeth repentance vnto ſaluation, not to
bee repented of: contrarywyſe worldly ſorowe cauſeth death. For beholde, what dis-
tignce this godly ſorowe that ye tooke, hathe brought in you: yea, it cauſed you to cleaſe
your ſelues. It cauſed indignation, it cauſed feare, it cauſed deſyre: it cauſed punyſhe-
mente. For in all thynges ye haue ſorowed your ſelues, that ye were cleare in that matter.
Wherefore, though I wrote vnto you, I dyd it not ſor his cauſe that had done the hurte,
neither ſor his cauſe that was hurte: but that your good mynde ſor vs myght appeare a-
mong you in the ſight of God. Wherefore, we are comforted, becauſe ye are comfort-
ed: yea and exceddynglye the more ioyed we, ſor the ioy that Titus hadde: be-
cauſe his ſpyte was reſtored of you all. I am therefore not nowe aſhamed though I
boarde

The text.

The paraphrase of Erasmus vpon the.ii. Epistle

haa Bed my selfe to hym of you. for as all thynges whiche we speake vnto you are true, euen so our boolding, that I made vnto Titus, is founde true. And his inward affection is more abundant toward you, when he remembereth the obedience of you all. beinge with feare & trembling ye receyued him. I reioyce that I may be holde ouer you in al thynges.



Vpon sure trust of suche promyses of God therefore, let vs so vse our selues, dearly beloved, that we seme worthy the same, cleausyng our selues not onely from all filthynesse of body, but also of the soule, that we both may leade a hurtlesse lyfe among menne, and haue thyng with an vpryght harte to God, furnished with full and perfite holynesse agaynste the cummyng of Christe: in the meane season doyng our dueties, not of dissimulation, as Hypocrites doe, but for feare of God, who geueth every manne reward accordyng to his deservantes. So wyde and large is the loue, whiche I beare toward you, that I claspe and embrace you all together with my whole harte: receiue ye me lyke wise, as I am, into your hartes, specially synce that ye receyue other, which both loue you lesse, and are, with theyr costly syndyng and disdaynfulnesse, chargeable vnto you, and besyde this, sode you also with ceremonies. Neuer hurte we any of you, nor with false learning corrupted any of you, nor violently exacted ought of any man: whiche ye muste not take as spoken to condemne or reiecte you, but to make you the better. for by that I haue alreadye wyrtten vnto you, it may be clearly perceyued, that I with all my harte loue you, and am with the stronge bande of charite so knytte vnto you, that I am readie bothe to lyue and dye with you. Suche a greate trust haue I in you, that vpon your head I dare waraunte any thyng, and greate cause haue I to glorie of you, whome I haue in all poyntes founde obedience.

for your offence I letted not freely to reprove you, but now I see you amended, my harte is so comforted, and so full of gladnesse am I, that in all myne afflictions, whiche was eilwayne in many daungerouse tyme, it clearly wyped awaye all the sorowe of my mynde, takyng it as a pleasure to suffer for suche mennes sakes. for when we were comen into Macedonia, my bodye hadde no reste, but it was troubled on euery syde. Outwardly vexed by suche as aduersaries fought agaynste the gospell, inwardly through feare, lesse false Apostles by some craftie meanes myght peruerste you: of the aduersaries of the gospell beaten were we, for other were we afrayed, lesse they beeyng dismayed with our miserable state myght despayre. But God whiche comforteth the lowe and abjecte persons, comforted and refreshed vs by the cummyng of Titus, not onely because he was come, whose companie I specially desyred, but also because he came from you merve and gladde. And as he was by you made merve, so made he me gladde and merve lyke wise, when he tolde me, howe desyrouse ye were of me, howe ye weapte and wayled, because that

We haue
hurt no man,
we haue be-
frauded no
man.

God that
comforteth
the abjecte,
comforted
vs by the
cummyng of
Titus.

beeyng

keeping offended I came not yet vnto you : and shewed me more couer howe diligently ye obeyed my commaundementes, insomuche that when I was of this enuoyment by Titus, I toke more pleasure of your diligence in your amendment, than I was sad through your offences. For he am I at any time to make you sorie, but yet since that fortun'd wel, I repent me not, for that in my other letters I made you sadde, albeit I before byd repent. For althoughe the same Epistle, whiche was bothe to you and me sorrowful, for a season made you sorie, yet am I nowe well therewith pleased, not because we made you sorie, but because that sorrowe broughte you to repentance. This worlde hath in it a certayne kynde of sorrowe, vnfruitfull and hurtfull as when menne either for losse of money, or for losyng theyr pleasures, or for wyathe and enuye are disquieted in theyr myndes. There is in Christian religion also a certayne sorrowe, but suche as is profitable and good, by meane wherof ye are so farre from beyng the worse by me, that by the same ye are well amended and become goodly. For he that is for this sorie, because he hath displeased god, sheweth thereby, that he is amended: and sorrowe after this sorte so bringeth one to repentance, that it suffereth a manne no more to fall agayne vnto his olde faultes. But contrarywise the sorrowe, whiche groweth of wo:ldelyr desyres, wo:ldeth death and is hurtfull bothe to bodye and soule. Dooeth not your state declare this matter? For what a diligence hath this godly sorrowe of yourtes wroughte in you? What speake I of diligence? I myghte muche rather saye a satisfaction, wherewith to me ye haue cleared your selues, plapnelpe shewing, that ye approue not that unhappie deede: yea I mighte saye an indignacion, as who were so sharpe agaynst the offender, that I was compelled to moue you to bee fauourable and gentle: yea a feare, as though one mannes iopardye hadde belonged to all: yea a desyre forthwith to amende the faulte: yea a zeale and loue to folowe vs in banishyng dishonestie: and to bee wrothe, a desyre also to reuenge, as it appeared, by that he, whiche byd the faulte, was straighte punished, so that ye haue in all poyntes declared your selues to bee cleare and free in that matter.

Sorow for
redde caus-
eth repen-
tance vnto
saluation.

Wherefore, though I wrote vnto you all of the matter, as though it hadde belonged to all, I wrote not onely for his sake, whiche byd the faulte, or for hym, agaynst whome it was dooen, but rather because ye shoulde all perceyue what great care I haue of you, (as god is my witness,) whiche was so penyse, bothe lest this infection myghte crepe among you, and the faulte of one or two infecte the whole bodye, and agayne lest it shoulde bee vnknown what loue ye beate towarde me, whose wyll ye so gladly obeyed. And since this was vnto you comfortable, as whiche reioysed, that suche are amended, as it was meete shoulde be, gladde am I also of your gladnes, but this pleasure of myne was by the gladnes of Titus encreased, whiche vpon my commendacion was so receyued among you, that his hearte was by all you refreshed, when he sawe howe ye esteemed me. So that nowe, yf I haue to hym any thyng boasted of your vertue and obedience, I haue so: that taken no shame, for in this iopardye is he, that prayseth any manne.

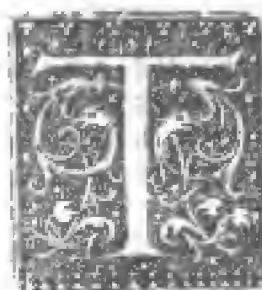
The paraphrase of Erasmus vpon the ii. Epistle

hym prayled I vnto you, and you I prayled to hym. And bothe chaunced well, for as ye in all poyntes founde Titus suche one, as I tolde you he was: euen so founde he all suche thinges true, as I before of you had boasted vnto hym, and therfore neither before hym, nor before you am I ashamed of lying. And whereas he heretofore loued you, nowe yet vpon profe of your gentlenes, euen from the very heart roote he loueth you, whyles he bethinketh hymselfe and calleth to mynde, how gladlye all ye obeyed oure mynde, whiche he broughte vnto you, and also with what feare and reuerence ye receyued hym at his cummyng. And certaynlye glad am I, that I fynde you suche, as I maye in all thinges hereafter be bolde vpon you, so that hencefurthe I wyll not feare to requite any thyng of you.

The. viii. Chapter.

The text.

I certify you brethren, of the grace of God, which was geuen in the congregacions of macedonia, howe that the aboundaunce of theyr crying is, that they are tryed with much tribulation. And though they were exceeding poore, yet haue they geuen exceeding richely, and that in singleness. For to theyr powres. I heare them crye, ye and beyond theyr power they were willing of theyr owne accord, and prayled vs with great iustice that we would receaue theyr benefite, and suffer them to be partakers with other in ministering to the sayntes. And this they sayd, not as we looked for: but gaue theyr owne selues first to the Lord, and after vnto vs by the wyl of god: so that we coulde not but desire Titus, to accomplyshe the same beniuolence among you also, euen as he had begonne.



Herfore, because ye shoulde herein also satisfie bothe my desyre, and resemble the godly deuotion of other congregacions, I certify you brethren, howe god assisted me in the churches of Macedonia. For with ready and ioyfull myndes receyued they the gospel, and were so faine fro being discouraged through the afflictions of Silas & me, whiche were with vs also in trouble, that throughe a confidence in the gospel they ioyfully endured all persecutions. And briefely the greater tormentes we suffered, the more glad were they of oure deliuerance. And whereas they are needy and exceeding poore, yet suche hearty myndes had they, that the litle, whiche was lefte in theyr empty cofers, they departed with for the reliefe of the poore. By meane wherof the pooer they became and more broughte to neede throughe theyr godly liberalitie, the rather are they growen in gentle heartes and singleness. For we not onely founde them not harde in geuyng theyr goodes, but also beate true witnes with them, that they would of good wyl not onely geue accordyng to theyr abilities, but also more than theyr abilities were, insomuche that, when we fearyng leste after suche exceeding great liberalitie by reason of neede they might of that they had doen be soye, refused to receyue theyr free offer, they moste instantely besought vs to suffer them to be partakers of this prayse, whiche is, that they geuyng some parte of theyr substance for the reliefe of sayntes, might againe be partakers of theyr godlynes, in so doyng not onely satisfying my desyre, but also doing more, than I looked for, which not onely offered theyr goodes, but also

truly

freely gaue theselus first to god, and then to vs also, as the wil of god was, by whose inspiration they were moued so gladly to obey vs. & whose good minde so greatly pleased me, that I exhorted Titus, that as by hys good counsell ye had already begun this liberalitie vpon good people, he would in you accom-
plishe that, whiche was begun, to the intent ye shoulde be the more beholding vnto him, by whome ye haue obtained this godly prayse of beneuolence, that in this poynt ye be behinde none other.

Some therefore, as ye are eache in all parties, in faith, in word, in knowledge, in al fei- The text.
uities, and in loue, whiche ye haue to vs: euen so see that ye be plentiful in this bene-
uolence also. This saie I, not commaunding: but because of certainties, I doe alote the
bntaines of your loue toward the other men. For ye knowe the liberalitie of our Lorde
Jesus Christ, that though he was eache, yet for your sakes he became poore, & ye through
his pouertie might be made riche. And I geue counsell hereto. For this is experience for
you, whiche began, not to doe only, but also to will a yere agoe. Howe therfore ye performe
the thing whiche ye began to doe: that as there was in you a readiness to will, euen so ye
may performe the deede of that whiche ye haue. For if there be first a willing minde, it is
accepted according to that a man hath, and not according to that he hath not.

But rather, as ye in other gyftes passe other, that is to wit in the gift of fayth,
in the gift of tonges, in the gift of knowledge, in the gift of diligent ministering,
in the gift of charitie, whiche ye haue declared toward vs, be ye likewise in this
gift excellent, not because I require so much of you, but for this rehearse I the
ready mindes of the Macedonians, that ye being through their example pro-
uoked, freely declare your vnfeigned charitie, in this behalfe following the lorde
Jesus Christe as much as ye be able: who albeit he were eache and lorde of al,
yet because he would doe vs good, of hys free goodnes made himselfe poore,
and hydyng hys almightye power became manne, to the ende that through
hys pouertie ye might be enryched, makynge as it were a chaunge, wherein he
receiued the pouertie of our humanitie, because he woulde make vs partakers
of the riches of his Godhead. & herfore as in my other letters I required you
not, so leade a synge lyfe, but for your weale and profite counsaied you there-
to: so in this matier I commaunde you not, but geue you counsell, and for this
geue you counsell, because I thinke it shall be profitable for you, namely since
the thyng I geue you counsell in is suche, as ye haue alreadye without my
counsell not onely begonne to doe, but also gladly of your owne myndes be-
gonne to will it. Nowe remaineth this, that suche thynges as ye haue begun
to doe, ye performe in dede, that as ye willingly mynded this a yere passe,
so ye performe it, as the Macedonians gaue you example, not aboute your
habillie, as they dyd, but euery manne as he is able. That which a manne ge-
ueth against hys will, is not acceptable: if a mannes will bee good and ready
it is sufficient, though his gift be measured by hys habillie: for no man is re-
quired to geue that he hath not

¶ It is not my mynde, that other be set at ease, and ye brought into cumbrance, but that
there be equals now at this time, and that your aboundance maye succour their lacke:
and that theyr aboundance supplie your lacke, that there maye be equalitie agreeing to The text.
that whiche is inuentione: that had much, had not the more aboundance, and he that had
little, had more than he. & makes he vnto god which put the same good minde for you in the
heart of Titus, which accepted the requeste, yet rather he was so well willing, that of his
owne accord, he came vnto you.

The paraphrase of Erasmus vpon the .ii. Epistle

For must men so vse theyr liberalitie, that such, vpon whome it is bestowed, live at rest and pleasauntly, and they that geue, be brought to pouertie. But for an eagles to be kept among you, that is to witte, that through youre riches, wherof ye haue aboundaunce, their pouerty may be relieved: and again that their sayth & godlines, wherein they passe you, may recompence that, that perchaunce wanteth in you, whyles eche of you departeth with other, so that neither of you lacke any thyng, but that there bee an equalitie observed. As we read it chaunced with oure elders in gatheriug manna, that he whiche had gathered moze, with hym remayned there no more, than with an other whi he had gathered lesse. For so is it writen in the booke of Exodus: he that had muche, had not the moze aboundaunce, and he that had litle, had neuerthelesse. These temporall riches haue we but for a season, to liue by them from tyme to tyme, because no man should long before taste hye penury: wher, what he shall haue leste hym. For if ye goe that way to worke, no man will thinke, that he hath for himself sufficient, and spare to geue vnto other. For this present tyme this man hath nede, and thou hast to much. Of that which thou hast moze than enough, geue as the presente nede requirerh. If hereafter it chaunce, that thou thyselfe nede, thou shalt with like liberalitie by some other be eased. And thankes geue I vnto god, whiche inspired this good purpose in Titus heart, as well as in myne, which gladly accepted my request, being elswhe well disposed thereto: yea, which came vnto you, not so much at my request, as of his own good will, albeit he was through myne encouragynge the better willed.

The xxiij.

We haue sente with hym the brother whose laude is in the gospel throughout all the congregacions: and not that onely, but is also chosen of the congregacions to bee a felowe with vs in our iourney concerning this benedolence that is ministered by vs vnto the poore of the same loide, and to sturke vp your prompt mynde. For this we excheite, that any manne shoulde rebuke vs in this plentiful distribution that is ministered by vs to the gloze of the loide, and make prouision for honest thinges: not onely in the sight of the loide, but also in the sight of man.

With hym haue wee sent the brother, whose saythe and entyrenesse in preachynge the gospel throughout all the congregacions is well tryed, and so wel tryed, that of all the congregacions, he was chosen out of the reste to bee as it were a felowe and companion of our iourney, to bee my helper in gatheriug money, whiche ye of your liberalitye geue to the gloze of the loide, by whose mocyon, this matier is broughte, for a playne declaracyon to all manne of your prompt myndes. Dylcrecion would, that perfite and tryed menne were put to this busynesse, lest breake personnes conceiue a suspicion, that this great summe of money, whiche ye of your free goodnesse geue, is not so much gathered for other as for our selues, whereas wee thereof take nothing to our selues, but the labor & trauaile to gather it and to conuay it. For we know we that to gather money, specially if the summe bee great, hath an apparent suspition of griedines and aswel knowe we, that mannes consciences is with nothyng sooner corrupted.

The xxxvi.

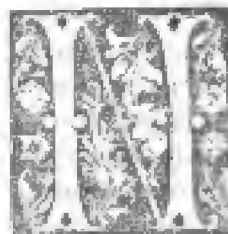
We haue sente with them a brother of ours, whom we haue ofte times proued diligent in many thinges, but now muche moze diligente. The great confidence whiche I haue in you, hath

hath caused me thus to doe, partly for Titus sake, whiche is my felowe and helper as concerning you, partly because of other whiche are our brethren, and the messengers of the congregacions, and the gloire of Christe. Wherefore shewe ye vnto them the prouise of your loue, and of our boasting of you in the sighte of the congregacions.

To these two, of whome ye haue good experience, we haue adioyned the thirde, a certain brother of ours, whome albeit ye knowe not so well, yet in diuerse thynges haue we oft tymes founde hym dilygent and faythfull, and in this busynesse more dilygent, than in other, so that I nothinge doubt, but that ye will with any summe of money truste them, partly vpon consideration of Titus, whiche is my felowe and partaker of the labors whiche I undertake for your sakes, and partly in consideration also of other adioyned with him, whiche besides that they be our brethren, are also chosen to doe this busynesse by the voyces of the congregacions, by whome the gloire of the gospell is so set foorthe, that they may be well called not onely Apostles, but also the glozy of Christe. With these shall ye in such sorte vnto your selues, that ye neuer specially declare, howe greatly ye loue vs, & that I haue not without cause boasted of you vnto them. And suche gentlenes as ye shewe vnto them, ye shall shewe toward all congregacions, whose messengers they are.

¶ The ix. Chapter.

¶ Of the ministering to the fautes, it is but superfluous for me to write vnto you: for I knowe the rebukes of your mynde, & I neede not I boaste my selfe vnto them of Macedonia, that Achia has prepared a yere agoe: and your enlaungle hath prouoked many. Neuertheless, yet haue I sent these brethren, lest our boasting whiche I make of you, should be in vaine in this behalte, that ye (as I haue sayd) may prepare your selues: lest peraduenture if they of Macedonia come with me, and finde you vnprepared, wee (I will not say ye) should be ashamed in this matter of boasting. Wherefore, I thought it necessarie to exhort the brethren, to come before hand vnto you, and to prepare your good blessing promised afore, that it might be ready, so that it be a blessing, and not a deschaing.



¶ We for me to bestow any labour with my letters to moue you to be charitable vpon the poore, I thinke it superfluous, since I haue of your readie good myndes suche sure and persite knowledge, that I nothinge doubt to boaste thereof among the Macedonians, so farre that by your example not onely Corinthe, but welnyghe all Achia is dysposed, ready, and well mynded to lyke liberalitie. And albeit we were well assured of youre good mynde herfore, yet thought we it not amysse to sende these our brethren before, lest it happely appeare by some meane that we haue of you made a vayne boaste in this poynte, whiche in other thynges hitherto haue done, as I sayde of you. Nowe the purpose why we sent them before is, that as wee before wrote vnto you, the money be gathered in good tyme, and that it bee in a readinesse, whiche euery man is willyng to geue, lesse if the Macedonians, to whome I haue boasted of you, come with me and finde you vnprepared, we bee put to shame as one that hath made a vayne bragge of you: I will not saye, lesse ye bee put to shame, as we are in this vnlke your selues, whiche in all other giftes excell other.

The paraphrase of Erasmus vpon the .ii. Epistle

And for thys cause thoughte I it good to desyre these brethren to goe thither vnto you, beefore I came my selfe, to prepare the contri bution, whiche ye had beefore purposed and appoynted, that it mighte be in a more readines, went to be called when we speake *Stiche, eilegia*, that is to saye, a blessing, because euery benefite shoulde gladlye and without murmuring be both geuen and taken: if it so be not, than is it rather exhortacion, than a free gifte. He that wil geue let hym freely geue, and as muche as he will. Thys poynte I wane you of, the more a manne geueth, the more reward shall he haue.

¶ He .xxix.

Thys yet I saye the which someth litle, shall reape litle, and he that soweth plentifullye shall reape plentifullye. And let euery manne doe accordyng as he hath purposed in his hearte, not geue gyltye, or of necessitye. For god longeth a cheerefull giuer. God is able to make you ryche in all grace, that ye in all thynges hauing sufficient vnto the vniuersite, may bee ryche vnto all maner of good woorkes, as it is written: He hath sparred abroad, and hath geuen to the poore, his righteousnes eternallye for cure. He that minnstreth feede vnto the sower, minnstre bread also for foode, and multiplye your seede, and increase the frutes of your righteousnes, that on al parties ye may be made rich vnto al iustices, which causeth choynce vs that thankes are giuen vnto God. For the effect of thys ministracion, not onelye supplyeth the neede of the saines: but also is of comforte herin, that for this laudable ministring, thankes mighte be giuen to God of many, whiche praise God for the obedience of your conuincing to the Gospel of Christ, and for your singlenesse in distributing to them, and to all men, and in theyr prayers for you whiche long after you, for the aboundaunte grace of god in you. Thanke be vnto god for his vnspeakable gifte.

Whoso soweth litle, shall reape but litle, but he that soweth plentifullye and with a good chere, shall lyke wise reape that he sowed, so that he this doo, not because we had hym, but because he in hys hearte hath so purposed. For more largely and freely geueth he, whiche geueth with a good will. More sparingly geueth he, whiche geueth with a heuie chere as one compelled. But god longeth a cheerefull giuer. For he that dooeth hys duetie agaynst hys will, beefore hym is coumpted, as though he dyd not hys duetie. And cause is there none, why ye shoulde feare, lest ye lose this your almes. For God which coumtereth that to bee doone vnto hym, whiche is for hys loue bestowed vpon hys saines, is sufficiently able, al be it ye receyue no recompence of manne, to make your almes dedes gaynfully to retorne vnto you, in that he wil geue you substance enough for the mayntenance of your lyfe, and also enryche and plentifully increase you in all godlye woorkes. For the almes dedes, whiche are bestowed to relieue the poore saines, are a good parte of iustice and godlines. Euen as the psalme writer testifieth also: he dealed abroad and gaue to the poore, for the whiche hys iustice continueth from tyme to tyme perpetually. And my prayer is, that he which minnstreth feede vnto the sower, and geueth him bread for hys nourishment, and substance to helpe the poore people, mayntayne alwayes your riches, estones to helpe them, and so multiplye your seede, and increase the frutes of your righteousnes, that ye may be enriched in al kindes of vertues, and therewith alwayes growe forward into al singlenesse and gentle dysposicion of hert, and that ye dayly regard your money lesse a lesse, which while they bee bestowed, not vpon euery rascall, but vpon the saines, dooe cause youre lyberallitee to aunce Goddes glorie, in that the Godlye people beeyng refreshed with youre almes, doe through vs geue thankes vnto God:

so that I herein claime some rewarde, whiche bying this matter to passe, for in the execution of this office, were not enelye by yowre liberalitie attayne the reliefe of poore men, but also the greater your almyghty, the more geue thanks to God, whiche hauyng an experience of your godlinesse, for this your bountyfullnesse, prayse God in that they dooe perceaue your obedience to the Gospel with one accorde, by reason wherof ye dooe freelye and frankelye draine your substance, not onelye to them for whome wee sue at this presente tyme, but also to all other. For the poore muste bee holpen, wheresoener they bee. Finallye this enstureth, that in theyr prayers, whiche as thankfull menne, they offere vnto God for you, they wishe to see you, that they maye suddenlye see before theyr face your singular godlinesse, whiche they knowe to bee geuen you by god, by the greatnesse of your almes, wherewith they are refreshed. But for this unspeakable gifte, speciallye chaunces ought to bee geuen to God, wherby both moweth your mind to geue, and prouoketh them not to abuse your giftes to idleness or riot, but to prayse god.

The .x. Chapter.

I Paule my selfe beseeche you by the mekenes and softnes of Christe whiche when I am present among you, am of no reputation: but am bolde towards you, being absent. I beseeche you that I be not rebolde when I am presente with that same confidence, wherewith I am supposed to haue bene bolde againste some which repute vs as though we walked carnally. For though we walke in the flesh, yet we walke wyllyngly. For the weapons of our warfare are not carnall thynges, but thynges myghty in God to caste downe strong holdes, wherewith wee ouerthrowe counsailes and surer we are that exalteth it selfe againste the knowledge of God, and haue then captiue all imagination to the obedience of Christe, & are readye to take vengeance on all disobedience, when your obedience is fulfilled. Loke ye on this gea after the berys apperance?



As to let passe these thynges, & to come to other, I that am no meane apostle, but the verye selfesame Paule, whome ye knowe well, whiche for your sake bothe haue suffered and dooe suffer so greate troubles, doe beseeche you, for the mekenes, softnes, and merce of Iesus Christ, whose example following, I doe humble my selfe among you, outwarde lyke so behauyng my selfe, as though I were some rascall and an outcaste, not takinge vnto me an apostles dignitie and authoritie, which the false apostles thynke to stande in hygher lookes, and yet in myne absence, (as these captiues quarell) fraye you with rough and cruell letters, beeryng bolde vpon your obedience: I beseeche you (I saye) so to redresse your lyfe, that at my cummyng, I bee not compelled to execute the selfesame authoritie vnto a gayne, which I seame to haue vsed agaynst certayne false apostles, which thynkinge me to bee suche as they bee, repute, that I carnallye lyue among you, as a flatterer, while I am presente to conuince foule for feare, and beinge absence, by letters, boaste my selfe, as though I feared nothyng. Nothyng doo I of any carnall minde, but wheresoener I do, al is for your weale, and for the glory of the gospel. For though we bee clothed with this mortall fleshe, yet we are
 2h.iii. wee

The paraphrase of Erasmus upon the. ii. Epistle

have not under the rule and governance of the flesh, but holpen with the assistance of the spirit of god. As to we and weake as ye thinke vs, yet are we not intowepened, nor without strength to suppress the aduersaries of the gospel: for the weapons of our spiritual warfare, are not mighty by reason of yron or Steele, as worldlye mennes are wont to be, but mighty by the power of god, able to throwe downe all that euer seemeth stronglier buylde agaynst hym. With these overthrow we and tourne vsyd down al crafty deuiles, and euery high state of wicked people, whiche exalte and auouice themselves vpon theyr worldlye wisdom agaynst the wisdom of god, which we by the gospel profess: and not only suppress, but also subdue & bring into captiuitie al worldlye imagination. to make the same henceforth obedient vnto Christ, whom it before resisted. But and yf any manne stubberly rebelle, readye are we to reuenge vpon al disobedience, which power for your sakes we haue hitherto forborne, lest by vsing extremities vpon such as are among you, and such as some of you as yet fauoure, supposyng that they bee excellent apostles, we myght trouble your common quietnesse, whiche I will yet hereafter vse peraduenture when I see your obedience grown to suche perfection, that ye canne quietly be contented, that suche shoulde bee excluded out of youre companye, as ye were with the punishmente of the harnous and incestuous fornicatoure. I tell you that the dignitie and power of an apostle is not a bodily power, but a spiritual. Yet ye yet so wisit, but to iudge an apostle by sicke thynges, as ostentation, lyke as the common people cleame a. Lorde to bee a gaye fellowe by his entreatyngs, and by his gyltes of fortune, and bande of maner.

the text. If any manne truste in himselfe that he is Christes, let him consider this agayne of himselfe, that as he is Christes, euen so are wee Christes. For though I boast my selfe somewhat more of ouer authoritie, whiche the Lorde hath geuen vs is this, and not to detraye you, yet that not bee to my shame, lest I shoulde seeme as though I wente aboute to make you a frayd with letters. For the epistles (saith he) are softe and strong, but his bodily presence is weake, and his speche rude. Let him that is sicke, thinke on this wise: þ as wee are in wordes, by letters when ye are absent, suche are wee in deedes when we are present.

For a tyme I nothing speake of false apostles, but generally speaking this I saie: yf any man thynke that he is Christes, eyther because he sawe him in his mortall bodye here in earth, or because he is vnto hym of nigh allowance and hired, lette hym agayne likewise remembre this with himselfe, that as he is Christes so are wee Christes, and so in this behaile, wee are as good as he, so þ nothing hath he, wherewith to please hymselfe, and to despise vs. It is the spirit which maketh vs nigher to Christe, and not carnall byured. Nothing dooe I yet hitherto, but make my selfe equall with other apostles. But now yf I somewhat tooke vpon me aboute them, and glozed of myne authoritie, or rather not myne but geuen vnto me of the Lorde, and geuen vnto me to dooe you good, and not to hurte, I thinke it shoulde not be to my shame, as though I had more baynly boasted of my selfe, than truly. But of my hygh authoritie will I speake nothing, lest any thynke, that I with threatening epistles would make you a frayd.

For so sayeth one, whome I say honours take name not: Paule sendeth arrogante and behement letters: But when he is presente, he is altogether unlike hymselfe, that is to wete, both of a weake bodye, wherein there is no maiestye, and in hys speche so rude, that it in no parte resembleth that authoritie, wherewith his epistles, as it were, thunder and lyghen: he that for this despiseth our authoritie, I do hym well to wete, that as my speche is in myne epistles, when I am absence, whiche these menne saye is behement, suche is our powe-er and authoritie beeing presente, yf wee see cause, why to vse it. To bragge with woordes suche thynges, as I cannot in dede performe, is for lyghter persones, and not for me.

For we cannot fynde in our heartes to make our selues of the number of them, or to compare our selues to them which praise themselves. Nevertheless whyle they measure themselves with themselves, and compare themselves with themselves, they understande nought: But we will not receyue above measure, but accordyng to the measure of the rule, whiche God hath distributed vnto vs, a measure to reache euery vnto you. For wee reache not our selues beyond measure, as though we reached not vnto you. For euen to you also haue we come with the Gospel of Christ, and wee waste not our selues out of measure in othere mennes labours. Yea, and we hope it shal continue to passe that when your faith is increased among you, wee shal bee magnified accordyng to our measure more largely, and that I shal preche the Gospell in those regions whiche are beyond you: and not to boaste of those thynges, whiche by another mannes ministerie are prepared already. But lette hym that receiveth, receyue in the Lord. For he that prayseth hymselfe, is not allowed, but he whiche the Lord prayseth.

The text.

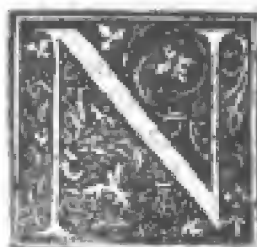
For canne we fynde in our heartes to account our selues in the number of them, or to compare our authoritie with suche, as with deceptfull meanes, and craking woordes enuaine themselves, and not with deedes: whiche in the meane season forgeate, howe they measure not themselves by theyr owne dooings, but settefoorth themselves in comparison of menne without courage, as they themselves bee, not by anye other waye prou: theyr owne singulartie, but by despisinge other mennes actes, and praysinge theyr owne. God forbidd, that wee shoulde withoute ende glorie, as these doo. For and yf euery manne hadde the desyre to bee taken for so greate, as he with arrogancie woulde make hymselfe, certaynelie there woulde bee of boasting neyther measure nor ende. For yett take wee vpon vs other mennes glorie, but accordyng vnto the measure and condicion of suche actes, as we haue by Goddes helpe doone, esteeme our selues, as wee bee. So that as muche as he gaue vs, so muche take we vpon vs, and be vnder this glorie not vie. And sitelie wee haue not skendelye enlarged the dominion of our captainne, as whiche came such as farre as to you, not of myne owne head onely, but sente by God. A sufficient matter to glorie of haue wee, in that we came not vnto you after the common sorte, but after suche a sorte, that by vs the gospel of Christ was preached vnto you, so that wee neede not with hege woordes to praysie our selues, as though wee in dede reached not vnto you, wherby els wyse wete not verye easie to bee tooke. For came wee vnto you bring already brought into belife, as false apostles vse to do, but first of al other perswaded you in it.

The paraphrase of Erasmus vpon the.ii. Epistle

For boaste wee oure selves about measure of other mennes labours, takynge vpon vs the prayse of other mennes actes, as cowardly capitaines dooer which chalenge the prayses of whynnyng a holde whiche another manne got. But rather wee truste, that as your sayth daylye increaseth and groweth moze and moze, wee shall also through you geate moze praise, accordyng vnto the marke appoynted vnto vs by God, and preache also the gospell of Christe in cowntreys beyonde you, and so auancee hys banners further then wee haue hetherro doone, not dooynge these actes throughe anothers guidyng, as an bunder souldier, nor enteryng vpon that, which is already gotten, and so malapertly takynge vpon vs þe praise of other mennes labours, but at this point are we rather, not onely not to boaste our selves of other mennes actes, but also not to take vpon me the glozre of myne owne, knowyng that whosoever doth reioyce, muste reioyce in Christes name, whose busynesse he doeth. For is he commended of god, whiche bloweth abyode hys own prayses, but he that is chosen of God as a meete persone, and saythefullye doothe the office committed vnto hym, is the onely one, whome the Lorde appoynteth and prayseth.

The .ii. Chapter.

The .xviii. Psalme. **W**onder to God, ye could haue suffered me a litle in my foolishnesse: yea ye dooe also feare me. For I am gelous ouer you, with godly zelousye. For I haue coupled you to one manne, to make you a chaste virgin to Christe.



Nor can I yet retrace, but that I muste somewhat glozify ouer ye sette forth my selfe, notwithstanding I knowe, that it is taken for a pointe of foolishnes, yf a manne prayse hym selfe, but would to god ye woulde a litle while suffer me to playe the foole, yea I doubt not, but ye will beare with me. For to this foolishnesse am I gyuen, neither of an arrogant mynde, nor yet for anye dyspote of an awantage, but of a brerement and a seruente loue I beare towarde you, and as I mighte call it, a ialousye. For certainely I am ialous ouer you, for euery thyng afayed for you, as whome I tenderly loue: For loue I you after a woordlye sorte, but godly: nor am for my selfe ialousie, but in Christes behalfe. For to hym, as youre onely spouse haue I spirituallie married you as a chaste and undefyled virgin, from whome ye may neuer bene deuided. I take nothyng of yours as myne, Christe is your spouse, I was but the mariage maker

¶ But I feare, leste it cometh to passe that as the serpent beguiled Eve through the subtiltie, even so your wittes shoulde bee corrupte from the singlenesse that ye hadde towards Christe. For if he that commonly preache an other Jesus, then hym whome we preached: or if ye receyve an other spirite, then that whiche ye have receyved, either an other Gospell, then that ye have receyved, ye myghte right well have bene contented. For I suppose, that I was not behynde the chiefe Apostles. But though I bee rude in spekinge, yet I am not so in knowlege. Whiche charge you wee have bene knowne to the verieste whar we are in all thynges. Doubt I therein ymm, because I submitted my selfe, that ye myghte bee exalted: and because I preached to you the Gospell of God free. I robbed other congregacions, and tooke wages of them to dooe you service. And when I was present with you and had neede, I was chargeable to no manne: for that whiche was lacking unto me, the brethren which came from Macedonia supplied. and in all thynges, I kepte my selfe so, that I shoulde not bee chargeable to any manne, and so will I kepe my selfe.

I delivered you unto hym a pure and a chaste virgin: but as the craftie serpent once beguiled the simple mynde of Eve, corrupting the purenes wherein she was made, so feare I leste throughe the subtiltie of false Apostles, youre simple wittes bee corrupted, and chaunge you from that purenesse, whiche ye have hitherto used towards Jesus Christe youre husbände, whome in all poyntes pure, ye purely receiued of vs. If it so were, that this newe Apostle, whiche hath entered vpon my labours, taughte you an other Jesus, than the same whiche we preached unto you: or if by hym ye receyved an other spirite, whiche ye receyved not by vs: or if he taughte you a ghospell, whiche we taughte you not: then mighte ye lawefullye suffer hym bragging and aununcyng hymselfe aboue vs, as one whiche hadde geuen you, that coulde not be geuen by vs. Nowe if ye of them receyve nothyng, but that whiche we plentifullye gaue you, what shoulde the matter meane, that ye in maner dysdayne vs, and beate with theyr arrogante haughtenes? See it that they bee hyghe Apostles, yet touchyng the increase of the ghospell, surelye I thynke my selfe in no poynte behynde anye of the chiefe apostles. See it, that they bee moze eloquente than I am, yet in knowledge will I geue them no place.

There is no nede of a paynted tale, when the thyng selfe is presente. Lette them neuer so muche with theyr blasing wordes boaste themselves, we haue with veraye deedes shewed towards you our myndes, and power apostolique, so that ye coulde in vs fynde no lacke, excepte peradventure this displease you, for the whiche ye shoulde mooste commende our good myndes, because we haue not with dysdaynesfulnesse beene painefull unto you, as they bee, but among you humbled and submitted my selfe, not to deceiue you thereby, but throughe myne humblenes to exalte you in the faith: or this, because I was not costlye vnto you, but freelye and at mine owne findinge preached vnto you the ghospell of God, so farre forth
Sparing

The paraphrase of Erasmus vpon the .ii. Epistle

sparing you, that not withstanding I was in great pouertie, yet rather had I rebbē other congregaciens, because I would without any charge of yours dooe you seruiſe, not so muche as at that time chargeable to any manne, when I was among you though I than were in great neede. For than was I in my pouertie reliued by such as came from Macedonia. So that not only in this thing, but also in all other, I haue and will likewise hereafter so warily kepe my selfe, that I to no man bee chargeable.

¶ 108. 109.

¶ If the truth of Christe bee in me, this reſpōsing shal not bee taken from me in the regions of Achaia. Wherefore? because I loue you not? God knoweth. Furtherthe-
like what I dooe, that will I deoe, to cut away occasiō from them, whiche besyde occasiō from that they myghte bee sounde lyke vnto vs in that wherein they reſpōse. For suche false apostles are disceitful brookers, and ſatiſſion themſelues lyke vnto the apostles of Christ. And no maruail: for Satan hymselfe is chaunged into the ſhēpyon of an angel of lighte. Therefore it is no great thing though his ministers ſatiſſion themſelues as though they were the ministers of righteousnes, whose end shalbe according to theyr dooings.

For ſpeake I this arrogantly, but so alway ſatiſſion and adde me the truerly of Christe, as not onely at Corinth, but also in the whole countrey of Achaia this gloſſe of myne in preaching of the goſpell freely, shal not be taken from me. And why doe I this? Deſpyſe I your liberalitie for any hatred borne toward you? God knoweth, that this is not the cause, but that whiche I dooe, and mynde to dooe hereafter, is to cut away all occasiō from ſuche, as in vs ſeek to fynde faulte: that where as these menne are ryche, pretending openly that they reſuſe rewarde, and yet receiue them ſecretly, that not so muche as in this poynte, wherein they ſeek for a false prayſe, they be ſounde better than we, whiche not so muche as in our pouertie receiue oughte of anye man, not ſuffering that they shoulde paſſe vs, no not in this bayne and counterfeit kynde of godlineſſe. For these in dede preach the goſpell, not of good will, but for theyr owne lucre and annauncement, and wherreas they are neither ſente by Christ nor dooe Chriſtes ſeruiſe, yet take they falſely vpon them the honor of an apostles name, and make as though they were hyed into the vineyarde of the lord, and that they are his workemen, when they hynder his buſyneſſe, and vnder the pſeience of the Goſpell ſeek theyr belly ſare, enterlaſing theyr owne doctrine, muche like them, whiche intending to deceiue, mingl with the pureſte wine that can be had, drably poiſone, takyng vpon them in the meane ſeaſon an apostles perſone, that vnder the colour of that auerſitie, and ſhadow of that hygh name, they may the rather deceiue ſimple people, more lyke to mulcude players, than to apostles. And ſurely it is the moſte deuiliſhe kinde of deceite, vnder the colour of religion to ſowe the venemous poiſon of vngodlineſſe. They ſay that Christe is theyr maiſter, when in dede they dooe the deuill ſeruiſe. Not maruaile is it any, if the ſcholers reſemble theyr maiſters. For euen the darke deuill ſatan hymſelfe with no other craftie meane more butteth meene, than when he by diſſembling what he is, by enchaunement turneth hymſelfe into the lykeneſſe of a bryghte angel. But ſuche as are the vnſayned diſciples of Christe be no deceite, thereyn reſembling theyr maiſter.

And it is no new thyng, that the minyſters of the deuyl take vpon them a contrary perſone, that whereaſ they ſerue vnyghteouſneſſe, they may yet ſeeme the minyſters of ryghteouſneſſe, whiche beeyng moſte falſe traytours, pꝛetendyng frendſhypp are extreme enemies. I vſe not yet myne autoritie vpon them, but for a quyetneſſe leaue them to theꝝ malyce. But they ſhall not eſcape punyſhement, for all euill woorkes ſhall haue an euil ende.

C I ſay agayne, leaſt any manne thinke that I am fooliſhe: wels euen ſome take pe me as a foole, that I alſo maye booke my ſelfe a litle: That I ſpeake, I ſpeake it not after the Rulbe, but as it were ſolydelye, in the ſmatter of boldyng. Scyng that many reioyce after the ſheke, I wyl reioyce alſo. For ye luſte foolen gladlye, ſeyng ye your trauers are wyſe. For ye luſte if a manne bynge you into bondage: if a manne deuoure: if a manne take: if a manne exalte hym ſelfe: if a manne ſmite you on the face. I ſpeake as concerning rebuke, as though we had bene to take in this behalfe. The ſerice.

And now we muſte I agayne deſyre you to beate with me, that I may ſumwhat truly boote of my actes, leſt ſome thinke it fooliſheneſſe for me to praiſe my ſelfe. If I can not obtain this much of you, yet beate this muche with my fooliſheneſſe, if ye can, that ſynce theſe marchantes among you ſo much craue of themſelves, that I may alſo ſomewhat gloꝛye of my ſelfe. For that, whiche I am now about to ſay, ſhall not ſauer of that pure ſpīte of Chriſte, but rather worldly fooliſheneſſe: for gloꝛye wyl I of ſuche thynges, whiche nothing the more bynge vs into Goddes fauoure, but are ſuche whereof the fooliſhe commen ſorte is woonte to bragge and craue, whereas in them, true gloꝛye reſtereth not. I knowe that it is lyke fooliſheneſſe, that I dooe, but theſe falſe pꝛachers craues cōpel me to it, whom yet ye fondly ſuffer to gloꝛy. Since therfore there be among you ſo manye, whiche woulde be counted for apoſtles, and yet boote of no ſuche thynges, as make to an apoſtles dignitie, I wil alſo ſumwhat of my ſelfe gloꝛy, in this folowynge theꝝ fooliſheneſſe, whiche oure fooliſheneſſe ye ſhal in the meane ſeaſon take in good woorte: for wyſe menne, as ye are, gladly beate with other mennes fooliſheneſſe. And good reaſon is it that amonge ſo manye as continually gloꝛye, ye for a whyle ſuffer me, ſynce my reioyſyng ſhall not vnto you be paynefull as theꝝ is. In them ye ſuffer willingly to bee broughte into bondage, whereas Chriſte woulde haue you free: or if anye of them with coſtes deuoure and weare you oure whereas we freely taught you: in them ye ſuffer, if any by receiuing preſentes and giſtes diminuiſhe your ſubſtaunce, if any throughe pryde vſe tyrannye vpon you, yea and that whiche is a poynce of extreame vilannye, ſmyte you in the face with hyſ hande, or if they thys dooe not, yet they ſo handle you ſome other way, that the vilannie is no leſſe. Theſe for theꝝ thys dooyng, ye thinke bygh apoſtles, hauyng them in pryce for ſuche thynges, for whiche it is commonly counted fooliſheneſſe for any manne to auaunte hym ſelfe. As though we coulde not abuſe the ſame tytles with power and autoritie to kepe you vnder, had we not rather hadde a greater reſpecte to youre wealthe than to our dominion.

The paraphrase of Erasmus vpon the.ii. Epistle

The text.

Behold I herein shewet any man that he bolde (I speake foolishly) I dare be bolde all o. They are Hebrewes, euen so am I: They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more aboundant: In stripes about measure. In perill more plentifully: In death oft. Whi? Jewes five times receiued I euen some foure stripes saue one. Thise was I beaten with roddes. I was once stoned. I suffered thise shipwacke. Night and day haue I bene in the deape sea. In iourning often: in perils of waters: in perils of robbers: In ioperdies of mine owne nation: in ioperdies among the Heathen: in perils in the citie: in perils in the wildernes: in perils in the sea: in perils among false brethren: in labors and travail: in watching often: in hunger often: in cold often: in nakednes: beside the thynges which outwardly happen vnto me. I am run hich haply and doe care for al congregacions. Who is weake, & I am not weake? Who is off ended, and I burne not? If I must nedes boast, I will boast of the thynges that concerne myne infirmitie.

And (for a while to speake lyke a foole) what crake they of, or what is it that maketh them so much to stand in their owne conceites, wherein I can not match the? They would haue it seme a great matter to bee an Hebrew, as though god much regarded of what stocke a man cometh, and yet if it be any thing worth to bee an Hebrew bozne, I am an Hebrew also. They are Israelites, so am I: they are of the seede of Abraham, euen so am I. For with such vain tytes brag they themselves, in which yet if we lusted to glozy, we are as good as they, & in such poyntes, whiche verely make toward the glozye of an apostle, we passe them. They are the ministers of Christ, let it be so, but to speake thys foolishly but yet truely) more am I. What I so am, I declared neither with high tooke, nor with takyng of presentes, nor by braggyng of my kyndred, but by suche meanes, as euidently proued mine apostolique spirite. I haue take more paines than any of them, more stripes haue I suffered, more oft times imprisoned, in ioperdie of death more often. And if ye lust to heare a particular rehearseall, of the Jewes fyue tymes receiued I euen some foure stripes saue one: thise was I beaten with sargeantes roddes, once was I stoned, thise suffered I shipwacke, night and day haue I bene in the deape sea, not without extreme desperacyon of my lyfe. What nede I of these to make a singulare rehearseall? Since I for the gospels sake haue oft tymes bene in ioperdie, not onely by sea, but also by land: oft tymes in ioperdies of waters, in peryll of robbers, in perill by reason of persecution of the Jewes, in ioperdies among the violent Heathen, in perill in the citie, in perill in wildernes, in perill in the sea, when we were lyke to haue bene slayne of the mariners: in ioperdie of such, which vnder the false name of christian men resisted our gospel. Now wil I let passe my continual labours and traunys taken for the Gospels sake, and not rehearse my continual and often watchinges, my hūger and thurst suffered often tymes, my often fastynges, nor the payne of coldenesse and nakednes. But the paines, which I haue hitherto rehearsed, appertain onely to bodely affliction, which in the meane season was lyke wyse in no lesse trouble and carefulnesse of mynde, which I take for suche a multitude of congregacions, which I so hartely tender, that what soeuer chaunceth vnto them, I thinke it to chaūce vnto my self. For whose miseries am I not as sozy as for myne owne? Who is weake and diseased, with whose weakenes, I am not also grieved my self? Who is off ended, with whose displeasures I am not in mynd offended? If I must nedes boast, rather wil I boast of such thynges, which shew mine infirmitie, than of such, as shew my greatnes. Let other boast, how for þ gospels sake they are much made of, that they growe riche, that vnder Christes cyle they beate great rule, more cōly thinke I it to boast, & I for Christes sake haue suffered bilany a affliction.

The God and father of our Lord Iesus Christe, whiche is blessed for euermore, knoweth that I lye not. In the cite of Damasco, the gouernour of the people vnder kreg

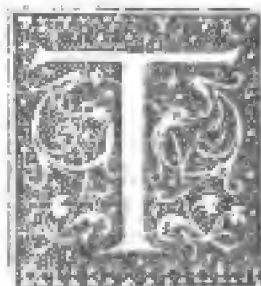
kyng Bretta, layde watche in the citie of the Damascens, and woulde haue caught me, and at a wyndowe was I let downe in a basket thorow the wall, and so scape I his handes.

God and the father of our Lorde Iesus Chyriste knoweth, that I spe no thyng. When I was at Damasco, he, whome kyng Bretta father in lawe to Herode hadde made ruler ouer that countrepe, had layed watche in the citie of Damasco, labouryng by all the meanes he coulde to take me, to do the Jewes a pleasure, and woulde haue kyled me, as the auctour of sedition: what shoulde I do? Learned had I of the Lorde, sometyme in cruell persecucion to spe. My mynde gaue me, that the tyme was not yet comen to suffer martyrdom, but rather that the tyme requyred to preache the gospel abroad: but the tyranne had rounde about besette me, so that refuge was there none, but that in a basket throughe a wyndowe from the wall, I was with a rope lette downe, and thus escaped I the rulers handes.

The. xii. Chapter.

Doubtlesse, it is not expedient for me to boast: I wyl come to visions and reuelacions of the Lorde. I knowe a man in Chyist, about fourtene yeres agoe (whether he were in the bodye I cannot tell, or whether he were out of the bodye I cannot tell, God knoweth) howe that he was taken up into the thyrde heauen. And I knowe the same man (whether in the bodye, or out of the bodye, I cannot tell, God knoweth) howe that he was taken up into paradise, and heard secreete wordes whiche no man can utter. Of this man wyl I boast, but of my selfe wyl I not boast, excepte it be of myne infirmities. For though I woulde boast, I shal not be a sole, for I woulde saye the truth. Nevertheless, I spare you: lest any man shoulde thinke of me, above that whiche he seeth me to be, or that he heareth of me. And lest I shoulde be exalted out of measure thorow the excellencie of the reuelacions: there was geuen unto me iniquitie thorow the fleshe, euen the messenger of Satan to buffet me: because I shoulde not be exalted out of measure. For this thyng becomyth I the Lorde thyse, that it might departe from me. And he sayed vnto me: my grace is sufficient for the. For my strength is made perfect thorow my weaknesse. Very gladly therfore wyl I triumphe of my weaknesse, that the strength of Chyist may dwell in me.

The text.



This farre forth haue we rehearsed suche thynges, as declare our troubles and miseries, and suche matiers, as in mennes iudgements byng vs rather in contempte, than in any renoume. But now whether I shoulde also rehearse other thynges or not, I haue not fully determined, of whiche yet some falsly boaste theselues. Shoulde I glorie or not? Yea sometyme expediente is it to glorie, namely since the dyfte of myne epistle hath brought me to the visions and reuelacions of the Lorde Iesus, of

whiche sorte synce false apostles sayne manye, and wantonly boaste them, euen agaynst my wyl, as one compelled, (lesse in this I seeme behynde the) I wyl rehearse but onely one, and that not to my glorie neither, but to the glorie of god. I knowe a certayne manne, whiche aboute. xiiii. yeres agoe was taken vp, whether it were in the bodye, or without the bodye I cannot tell, god knoweth, whiche yet was taken vp into the thyrde heauen, and thence agayne taken vp into paradise, and in bothe places heard secreete wordes, whiche no manne can utter.

The paraphrase of Erasmus vpon the.ii. Epistle

For this mannes sake, to whome through gods fre goodnes such blissfulnes befell, glozy well I, but of my selfe boast wil I not, sauing in the rehearsing of such thinges as declare my weakenes and infirmitie. And yet if I in this matier also minded sumwhat to speake of my selfe, since I should neither lie nor of my selfe sprake vaingloriously, though I haue acknowledged foolishnes, yet could I not iustly be condemned thereof: but yet for your sakes, and not for myne owne abstayne I from rehearsing of them; lest some thinke moze in me, thā there is, and suppose that I am some greater one, thā either myne actes, or my preaching pretende. And peraduenture it is not without leopardie neither, to glozye of suche thinges as make vs great, and thereby nigh vnto the leopardie of arrogancie. For this cause lest I myghte bee to pryde by reason of high reuelacions, or els among men be taken for greater than it is expedient I shoulde: I haue by the sufferaunce of the moste merciful god, gyuen vnto me by quietnes and affliction of bodye, bothe to put me in remembraunce of my condicion, and also to teache all men, that I am a mortall manne, vnder lyke miseries, as other been. There is geuen (I saye) to trouble me, whiche do Chyistles seruite, the messenger and minister of Satan, to resiste my gospel, and with mooste cruell persecutions to bere me, as one that on the heade gyueth me buffettes, keapyng vnder and suppressyng me, lest I mighte to muche bee exalted. And because this punishmente excedynglye disquieted me, thysse besoughte I the Loyde, that he woulde from this affliction deliuer me, but he seepng, what was better for me, than I coulde my selfe, he answered me after this sorte: Paule bee contente with my goodnes towardes thee, and desyre nomoze. As for thyne afflictions appertayne bothe to the magnifying of my glozye, as who thoughe my ayde canste not bee ouercomen, bee the stormes neuer so greate, and also to thy saluacion, whiche by bodily afflictions, arte in spirituall treasures of the soule daylye moze and moze enriched.

There was
geuen vnto
me by quiet-
nesse tho-
rough the
Afflicte.

For my
strengthe is
made per-
fect throughe
weakenesse

And so dooeth mannes weakenes make persite the power of God, and infirmitie accomplyshe strengthe. For when by preachyng of vile and weake personnes the gospel not onelye holdeth on, but also flourisheth agaynst the deuyll and the worlde, byng agaynst it all kyndes of cruellnesse, it maketh a playne pofe that this geate is not, by anye worldelye power broughte aboute, but by the power of God. Nowe then the moze afflictions we suffer, the moze is Goddes glozye sette foorth, whiche by vs woorketh and sheweth his power. Synce than I was thus answered of God, hencefoorth the wyll I of nothyng moze gladlye reioyce, than of my afflictions, whereby I seeme rather feble, than greate, in whiche also if there appeare anye greatnesse or heygthe, all is to the glozye of god: that where for Chyistles sake I seeme feble, by hym I maye seeme strong and mightie.

Be teste.

Therefore, haue I delectacion in infirmities, in rebukes, in neede, in persecutions, & in anguyshes for Chyistles sake. For when I am weake, then am I strong. I am become a foile in

of S. Paul to the Corinthians. Cap.xii. Fol.lxi.

In boasting my selfe, ye haue compelled me: For I ought to haue been commended of you. For in nothing was I inferior vnto the chiefe Apostles: though I be nothing, yet the tokens of an Apostle were brought among you with all patience, & signes and wonders, and myghtie dedes. For what is it, wherem ye were instructed vnto other congregacions? Excepte it be herem, that I was not chargeable vnto you. Forgiue me this wrong. Beseeche, nowe the thy: the spire I am ready to come vnto you: and yet will I not be chargeable vnto you. For I sent not yout, but you. For the chyliden ought not to lay vp for the fathers and mothers, but the fathers and mothers for the chyliden.

And therfore I specially reioyce and triumphe in myne afflictions, in my reproches, in my poneytie and persecution, and in my distresses suffered for Christes sake. For when I am in suffering them most forlake, and despayre in myne owne strength, than am I through Christes healep berely stronge and myghty. But whither am I drinen through the beherementie of this mine ozation? He thinketh I am nowe with boasting fallen to playne folishnes, but ye are the occasion, who compelled me thereto. For synce all that ever I was able to do, was geuen me for your weale, it belongeth you to haue spoken that thing to my commendacion, whiche I nowe busimely am compelled to reporte of my selfe. I seke not for the prayse of that thing, whiche I neuer dyd, but if I haue done asmuche as any other, why are other moze made of then I? I am but a poore man, of a lowe degree, troubled and beaten vnder foote, not eloquent: I neither refuse nor improue anye of these, these thynges are myne, yf there be any incommoditye in them. Yet as vile as I am, touching you, ye founde me in no point behynde other Apostles, I will not saye, of the meane sorte onely, but not somuch as behynde the hyghest. I boaste not of that in my selfe, whiche ye haue not founde in me, for I haue playnly proued, that I am a very Apostle, and therof make I your selves iudges. The fyrst and chiefe argument and profe of an Apostle is, for the gospelles sake gladly to suffer all troubles, in which poynte I haue certaynly shewed my selfe to be an Apostle. Neyther lacked we such gyftes, wherewith God for the unbelieuers sake byingerh my preaching in credence, as signes, miracles, and myghtye dedes. Yf I saye not truth, tell me wherem ye are behynde other congregacions, or what gaue any of these greate Apostles to any congregacion, whiche we gaue you not? Excepte thys onely be a lacke, that I was not costly vnto you, as other Apostles were, yet in me finde no lacke: in which point yf I haue offended you, forgyue me this displeasure, even because I haue not offended you, though in dede I repent me not of my so doyng. Howe haue I twyes already been among you, and was chargeable to no man, & loe, nowe purpose I the thy: the tyme to see you, nor yet mynde I more to be chargeable vnto you nowe, than I haue ben befoze. And though I shewe yet none earnest cause for it, yet is it not without a cause, but for what cause soener I doe it, al is for your weale, and in this matier I vse my selfe as a true father. For the children ought not to laye vp for they: fathers and mothers, but contrary the fathers & mothers, for they: chyliden. Fathers loue is such a thing, that they are not content to bestow only the goodes, whiche they with great labours haue gotten, for the weale of they: chyliden, but also they: lyues.

For this thing was I inferior vnto the chiefe Apostles.

For I sent not yout, but you.

The paraphrase of Erasmus vpon the.ii. Epistle

The text.

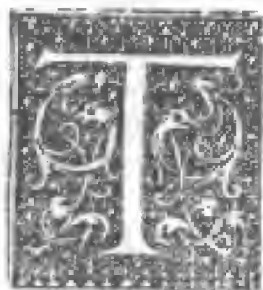
I will very gladly bestowe, and wilbe bestowed for your soules: though the more I loue you, the lesse I am loued agayne. But be it that I was not chargeable vnto you: neuertheless when I was crasie, I tooke you with gyle. Did I ppele you by any of them, to whom I sent vnto you? I desired Titus, and with him I sent a brother. Byd Titus betraide you of any thing: walked we not in one spype? Walked we not in like steppes? Agayne, thinke ye, that we extalle our selues vnto you? We speake in Church in the sight of God. But we doe all thynges, dearly beloved, for your edifying. For I feare, lesse it come to passe, that when I come, I shall not fynde you such as I woulde, and that I shall be sounde vnto you such as ye woulde not. I feare, lesse there be sounde among you debate, enuyng, wyathe, stryfe, backbitynges, whysperynge, swellynge and discorde. I feare, lesse when I come agayne, God byng me towe among you, and I be constrained to bewaile many of them whiche haue sinned all reddie: and haue not repented of the uncleanness, fornication, and wantonnesse, whiche they haue committed.

And therefore so farre am I from exacting any thyng of you, that I not only am ready with all my harte to bestowe, that I haue vpon you, but also my selfe, if it be expedient for your soule helth. Sufficient is it for me, that I as a father this doe for my chyldren, albeit I am not ignorant, that it is with me towarde you, as it is with many fathers with thei chyldren: that whereas I tenderly loue you, I am not lykewyse loued agayne, but lesse regarded than they, whiche would you not so well as I. But the case, that I was not my selfe chargeable vnto you fearing enuy, but yet that through crasie conueynance, I beguyled you, woorkyng that by some hiered therunto, which I was ashamed to doe my selfe. For peradventure some will make this cauillation, thinking me to be such as otheer bee. Tell me I pray you, exacted I any thing of you by any of the, whiche came vnto you in my name? I desired Titus to goe vnto you, to hym adioyned I as a companion, the brother, whiche is well tryed and knowne of all the congregations. Exacted Titus any thyng of you? Had we not both one mynde? Walked not we both lyke steppes? For I refuse not to haue that layed to my charge, whiche was done by such as I sent vnto you. But now we thinke ye agayne, that whyles we this speake, we pleade our owne matter: no not so, but whatsoeuer we speake, whether it be in humbling of our selfe, or exalting, laying your unkyndnes to your charge, al is done for your weale, dearly beloved brethren, as God is my witness whiche knoweth my conscience, and as Christ also is my witness whose cause I haue in hande. I assaye all wayes, I leaue no meane vnsought, I shape my selfe into al fashions, & all to byng you to better frame. I nothyng feare these counterfayte Apostles for my owne sake, but this feare I, lesse whē I come, vnto you, I fynde you not such, as I would ye were, & ye agayne fynde me such, as ye would not. My desyre is to see you in al poyntes faulteles, that ye may againe see me mylde and wel pleased. But if ye continew to geue eare to some, I feare, lesse I shall fynde among you debate, enuyng, wyathe, strife, backbitynges, whysperynge, swellynge, & discorde, so that yf I come agayne, I feare lesse it chaunce, that whom it semed to be stee of you mery and pleasaunt, as our sufficiently troubled with your outragiousnes already, the Lorde among you byng me to we agayne, so that in steade of a triumphe I be compelled to mooue in all thei behalves, whiche haue already synned, and not repented as yet their uncleannes, fornication and wantonnes, which they haue committed.

Did I ppele
you by any
of them
whō I sent
vnto you?

¶ The.xiii. Chapter.

Knowe some of the thyrde tyme vnto you: in the mouth of two or thre witnessess shall euery thynge be stablished. I tolde you before, and tell you before: and as I sayed when I was present with you the seconde tyme, so wyte I now being absent, to them whiche in tyme past haue sinned, and to all other: that if I come agayne, I wyll not spare, seeing that I seke experience of Christ whiche speaketh in me, whiche amonge you is not weake, but is myghtie in you. For though he was crucified in weaknes, yet I power he thowt the power of God. And we no dout are weake in him: but we shal liue with him: by the myght of God amonge you.



This shalbe my thyrde cummyng vnto you, againste which let euery of you be in a readines. For I wil no longer wynte at matters, but minde in them to procede straitly, and as the extreme rigoure of the lawe will. Whosoener shal be accused, shal by the wytnes of two or thre either be quited, or condemned. Once haue I already warned you, and agayne nowe warne you, and as I sayed, when I was present with you the seconde tyme, so wyte I vnto you nowe being absent, not only to them, whiche euen at that tyme hadde offended, but also to all such, as are offenders, yf I fynde them vnreuerent, forasmuch as I haue nowe thys geuen you warnyng, I will no more spare you; as I haue heretofore done. For what meane you? Seke ye to your owne displeasure to haue experience, whether suche thynges as I speake, I speake of my selfe, or by the spirite of Christe, whiche by me speaketh vnto you. What, despise ye hym also, as weake? He towarde you was not weake, though he once were suche vnto the Jewes and Pilate, but rather among you he declared himselfe myghty, by whose name ye sawe the dead to liue agayne, devils to flee, and the sycke to be made whole. For albeith he once touching the weaknes of nature, whiche he had taken vpon hym, would be fastened vpon a crosse, yet must he not therfore be counted as weake. He dyed by reaso of the infirmitie of his body, but he lyueth through the power of God the father. Likewise we Apostles, though folowynge the steppes of Christ our maister, to vnbelievers seme feble, whyles we are of them beaten, emprisoned, and reuiled, yet through the power of God, myghtie shal we be by hym againste you, yf you with stouernes prouoke my patience.

Knowe your selves: whether ye are in the faith or not. Examine your owne selues: knowe ye not your owne selues howe that Iesus Christe is in you, excepte ye be cast awayes? I trust ye shall knowe, that we are not cast awayes. I beseech before God that ye doe none awyll, not that we should seme commendable, but that ye shoulde doe that whiche is honest: and let vs be counted as cast awayes. We can doe nothing agaynst the trouth, but for the trouth. We are glad when we are weake and ye strong. It is also me myghte for, euen your perfectnesse. Therefore wyte I these thynges being absent, lesse when I am present, I shoulde vse sharpnes, according to the palmer, whiche the Lord hath geuen me, to edifie, and not to destroy. Finally brethren, care ye well: be perfecte, be of good comforte, be of one mynde, lyue in peace, and the God of loue and peace, shalbe with you. Write on: and shew in an holy kynde. All the sayntes salute you. The grace of our Lord Iesus Christe, and the loue of God, and the felowshipp of the holy ghooste be with you all. Amen.

The paraphrase of Erasmus vpon the.ii. Epistle

Seeke not to haue a pzoofe of vs, but rather pzooue your selves, whether
 ye continew in the gyft of sayth, or els be fallen from it. Searche and ex-
 amine one an other of you. Ye had playne experience by your working of
 miracles, and by sondre other gyftes howe that not somuche as in you
 was Christ weake. If that power be gone from you, it is a plaine pzoofe,
 that eithet your sayth is warren saynte, or that Christe being displeased
 with your euill lyfe hathe altered his good mynde towards you. Ye
 knowe not your selves, and wyll ye haue experience of me, when
 youre selves knowe not, whether Christe bee in you, or not. For he is
 in you, if the strength of saythe bee in you, onlesse peraduenture your
 saythe beryng after a sorte safe, ye haue through vncleane luyng
 deserued to bee reiectet of Christe. But howesoeuer the matter goe
 with you, I truste ye shall in vs euidently perceyue, that we are not
 forsaken. My saythe is whole, and thereby shall Christe in me bee able
 to punyssh al suche, as wyll not with a good will come to amendmente.
 But what sayd I, (I truste-) yea rather contrarie muche moze wythe we
 and desyer God that through your faulres I be not compelled to shewe
 my power, not because we feare, lest we be founde weake, if we goe a-
 bout to shewe thesame, as some baynly talke of me: this rather is my de-
 syer, that we be counted as castawayes, so that ye be byright and ho-
 neste. For if ye contynue in sayth and godly lyfe, cause haue I none,
 whye to vse my power agaynst you. Nor refuse I after thys sorte to
 seme weake, and for thys to bee trakened to haue no power, because ye
 gaue me none occasion to exercise it. For agaynst the truth we can do no-
 thyng, but whatsoeuer we can doe, all is for the truth: in semuche that
 we agaynst innocentes haue no power, but agaynst offenders are we of
 power. If there be in you nothing founde woorthy of correccion, ye shall
 as it were vname vs, with innocencie declaryng your selves mightie,
 by reason that ye shal fro me as a weake one take away the power geuen
 vnto me to punyssh with all. The slanderers of my name will saye I can
 doe nothing, affirmyng that I coulde not for some lacke in me, doe that
 thing, whiche by reason of your integritie I coulde not doe. But gladde
 am I, as often as after this sorte ye be stronge, though we be iudged
 weake, yea we be not only gladde, if this so be, but also moste heartely
 wythe, that I seme to lacke somewhat, so that ye be perfecte. And for
 this cause thought I it good moze earnestly to warne you by letters,
 lest when I come, I myght be compelled to vse rigoure. Muche moze
 wythe I to haue you amended with threathynge woordes, than to vse
 my power in punysshing you, geuen vnto me of the Lord for your weale,
 and not to hurte you. Against innocentes I canne doe nothing, but it ma-
 keth muche matter, that suche as with haynouse vices corrupte your con-
 gregation, scape not alwaye unpunished. I haue nowe in aduertising you
 done my parte, it remayneth, that ye doe yours. Diligently apply your
 selfe vnfaignedly to reioyce, all occasiouns of sorowe sette a parte, encrea-
 singe styll from better to better, but vll that ye become perfecte, amendyng
 suche thynges, as hurte your innocencie, that when your faulres are suf-
 ficiently corrected, ye may of your amendmente take comforte. Agre to-
 gether, and strive not eche one with other of you through sondre opini-
 ons,

We can do
 nothing a-
 gainste the
 truth but
 for the tru-
 eth.

of S. Paule to the Corinthians. Cap. xiii. Fol. lxxiii.

ons, lette there bee among you peace and mutuall loue. If ye so do, then will the god of loue and auctour of peace, alwayes fauour you and with you bee contented. Greete eche one another of you in a holy kysse, not after the common sorte, but euen with your heartes. All the sayntes, whiche are here, grete you. The fauour of oure Lord Iesus Christ, and the loue of god the father, and the felowshipp of the holy ghost bee among you al; that acknowlegging the benefite of the sonne, the charitie of the father towarde you, whiche in suche sorte loued you, that he gaue you his onely sonne to bee your redemer, and the goodnes of the holpe ghost, by whome he alwaye geueth vs his graces, ye maye after the example of the vndeuided trinite, lyue in a lyke vnitie, that is to witte in concord, bothe pure, & perfite.

Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Corinthians.